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ROYAL ACADEMY of ARTS.—NOTICE TO ARTISTS.

All Works of Painting, Sculpture, Architecture, or Engraving, intended for the ensuing EXHIBITION at the ROYAL ACADEMY, must be sent in on MONDAY, the 9th, or TUESDAY, the 10th of April next, after which time no Work can possibly be received, nor can any Works be received which have already been publicly exhibited.

Paintings must be in Gilt Frames. Oil Paintings under Glass, and Drawings with Wide Margins are inadmissible. Excessive breadth in Frames, as well as projecting Mouldings, may prevent Pictures obtaining the Situation they otherwise merit. The Rules and Regulations necessary to be observed may be obtained at the Royal Academy.

JOHN PRESCOTT KNIGHT, R.A., See.

Every possible care will be taken of Works sent for Exhibition, but the Royal Academy will not hold itself accountable in any case of injury or loss, nor can it undertake to pay the carriage of any package.

The Prices of Works to be disposed of may be communicated to the Secretary.

ARUNDEL SOCIETY.—At the SPECIAL GENERAL MEETING, held at the Office of the Society, on the 28th February, 1866.—

A. H. LAYARD, Esq. M.P., in the Chair,

It was unanimously resolved—

1. That this Meeting approves of the proposed scheme for enlarging the number of members of the Society's Committee, and extending the services of members of the Committee of Management.

2. That the Council is hereby authorized to revise the existing Rules of the Society in accordance with the scheme approved by the preceding resolution, and that the Rules so revised be submitted for final adoption at the Annual General Meeting to be held in the ensuing spring.

3. That the copies of the revised Rules be printed and circulated among the Members before the Annual General Meeting.

JOHN NORTON, Hon. Secretary.

Office of the Arundel Society, 24, Old Bond-street, W.

ARUNDEL SOCIETY.—NOTICE TO MEMBERS.—The particulars of the New Scheme, and the advantages it offers to each Subscriber and Associate, with the option of acceptance or refusal, will shortly be explained by circular; and in the mean time may be learnt by personal application at this Office.

JOHN NORTON, Hon. Secretary.

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ARUNDEL SOCIETY.—NOTICE TO Persons wishing to become Members.—All persons may now, on paying a Donation of at least One Guinea to the Copying Fund, immediately become Subscribers or Associates at their own option. Subscribers will pay One Guinea per annum, and receive in return a set of annual publications.

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INSTITUTE of PAINTERS in WATER COLOURS.—NOW OPEN—33, Pall Mall.—HILDEBRANDT EXHIBITION.—The Celebrated Paintings, taken off the spot in China, Japan, Manilla, by Herr Edward Hildebrandt, Painter to the King of Prussia, and Member of the Academies of Berlin and Amsterdam, and which have excited great admiration in Berlin, Hamburg, and Paris, and other Continental Cities, will be OPEN to VIEW for a short time at the above Institution.

THE NATIONAL PORTRAIT EXHIBITION at SOUTH KENSINGTON will OPENED to the Public in APRIL, 1866. Admission on Mondays, Wednesdays, Thursdays, Fridays, and Saturdays, One Shilling each person. Sundays, 6d. Season Tickets, available also for the Private View, 11, each, may be obtained at the South Kensington Museum, and at the Society of Arts, John-street, Adelphi.

INSTITUTION of NAVAL ARCHITECTS.

NOTICE.—The SEVENTH ANNUAL MEETING of the INSTITUTION of NAVAL ARCHITECTS will take place, at Two o'clock, on Monday, Friday, and Saturday, the 2nd, 9th, and 16th of March next, in the Hall of the Society of Arts, John-street, Adelphi, London. There will also be Evening Meetings on Thursday and Friday, at Seven o'clock.

Papers on the Principles of Naval Construction, on Practical Shipbuilding, on Steam Navigation, on the Equipment and Maintenance of Ships for Merchandise and for War, will be read at this Meeting.

Naval Architects, Shipbuilders, Naval Officers of the Royal and Merchant Services, and Engineers who propose to read Papers before the Institution, are requested to send in their Papers, with illustrations, to the Secretary.

Candidates for admission as Members or as Associates must send in their applications immediately. The Annual Subscription of 2s. 2d. is payable on admission, and becomes due at the commencement of each succeeding year.

Volume VI. of the *Transactions* is now complete, and in course of delivery to the Members and Associates.

CHARLES CAMPBELL, Assistant-Secretary.

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UNIVERSITY OF LONDON.

NOTICE IS HEREBY GIVEN, that on WEDNESDAY, 25th of April next, the Senate will proceed to elect Examiners in the following Departments:

Examinership.	Salaries. (Each.)	Present Examiners.
ARTS AND SCIENCE.	200.	Rev. Charles Ballmann, D.D. Rev. William Smith, D.D. Rev. Joseph Angus, D.D. Chr. Knight Watson, Esq. M.A.
Two in the English Language, Literature, and History.	120.	Rev. H. Ernest Brritte, B.D. Theodore Karcher, Esq. LL.B. Prof. Bushell, Ph.D. Prof. Kinkel, Ph.D.
Two in the French Language.	50.	Rev. Samuel Davidson, D.D. L.L.D. William Aldis Wright, Esq. M.A.
Two in the German Language.	30.	Rev. Edward John Routh, Esq. M.A. Prof. John Todhunter, Esq. M.A. F.R.S.
Two in the Hebrew Text of the Old Testament, and the New Testament, the Evidences of the Christian Religion, and Scripture History.	50.	Rev. Samuel Davidson, D.D. L.L.D. William Aldis Wright, Esq. M.A.
Two in Logic and Moral Philosophy.	80.	Prof. Bain, M.A. Edward Postle, Esq. M.A. William E. Hodgson, Esq. L.L.D.
Two in Political Economy.	302.	Prof. Waley, M.A. Edward John Routh, Esq. M.A. Prof. John Todhunter, Esq. M.A. F.R.S.
Two in Mathematics and Natural Philosophy.	200.	Balfour Stewart, Esq. LL.D. Prof. Stokes, M.A. D.C.L. See R.S. Henry Debus, Esq. Ph.D. F.R.S.
Two in Experimental Philosophy.	100.	Prof. Williamson, Ph.D. F.R.S.
Two in Chemistry.	170.	Prof. Williamson, Ph.D. F.R.S.
Two in Botany and Vegetable Physiology.	70.	Rev. M. J. Berkeley, M.A. Thos. Thomson, Esq. M.D. F.R.S.
Two in Geology and Palaeontology.	75.	Archibald Geikie, Esq. F.R.S.E. F.G.S. Prof. T. Rupert Jones, F.G.S.

LAWS.

Two in Law and the Principles of Legislation.	50.	Prof. Montague Bernard, B.C.L. M.A. John Richard Quain, Esq. LL.B.
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MEDICINE.

Two in Medicine.	150.	Prof. E. A. Parkes, M.D. Samuel Wilks, Esq. M.D. Prof. J. Eric Erichsen.
Two in Surgery.	150.	Prof. J. Eric Erichsen. Prof. G. Viney, Ellis.
Two in Anatomy.	100.	Vacant.
Two in Physiology, Comparative Anatomy, and Zoology.	150.	Prof. Huxley, Ph.D. F.R.S. Prof. Savory, Esq. M.B. F.R.S.
Two in Midwifery.	75.	John Braxton Hicks, Esq. M.D. F.R.S.
Two in Materia Medica and Pharmaceutical Chemistry.	75.	Prof. Priestley, M.D. Frederick J. Farre, Esq. Samuel Osborne Habershon, Esq. M.D. Prof. Wm. A. Guy, M.B. William Odling, Esq. M.B. F.R.S.
Two in Forensic Medicine.	50.	Prof. Wm. A. Guy, M.B. William Odling, Esq. M.B. F.R.S.

The Examiners above named are re-eligible, and intend to offer themselves for re-election.

Candidates must send in their names to the Registrar, with any application of their qualifications they may think desirable, on or before Tuesday, March 27th. It is particularly desired by the Senate that no personal application of any kind be made to its individual Members.

By order of the Senate,
WILLIAM B. CARPENTER, M.D.,
Registrar.
March 6th, 1866.

SPRING FLOWERS, PRIMROSES, HYACINTHS, &c.

ROYAL BOTANIC SOCIETY'S FIRST SPRING EXHIBITION this Season, SATURDAY NEXT, March 17, at 2 o'clock. The Band will play from half-past 2 to half-past 5. Tickets 2s. 6d. each. Tickets not used at the Spring Exhibitions will be admitted to the American Exhibition in June.

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LONDON, SATURDAY, MARCH 10, 1866.

LITERATURE

Copies of Memorials addressed to the Secretary of State for the Home Department by Roman Catholic Prelates in Ireland on the Subject of University and National Education in Ireland, and of the Correspondence relating thereto; and of all Memorials addressed to the Lord Lieutenant of Ireland on the Subject of University Education. (Ordered by the House of Commons to be printed.)

On Tuesday evening, the Government expressed its inability to explain the nature of the instrument on which the Catholic University of Ireland was founded, and also by what authority it confers degrees. We need not go very far in search of this particular information; since it is well known that the "instrument" is a Papal Bull, and the "authority" exactly the same as that by which Oxford conferred degrees in ancient times—the Pope's. The fact of the "instrument" and the "authority" being both extra-parliamentary was probably the reason why the Irish Attorney-General was unable to explain them to the House of Commons.

Among the practical grievances of Ireland, which we are bound to discuss in a fair and liberal spirit, is that of education. This question has been privately discussed by agents of the Government, and by the Irish Roman Catholic prelates. It is now before the country, and will shortly be again before Parliament. The official documents printed this week remove all doubt as to the nature of the negotiations which have been taking place for the last eight months between the Government and the bishops. The Cabinet, it is now evident, have resolved on a serious change in their education policy, if the sanction of Parliament can be obtained. The prelates of the Roman Catholic Church in Ireland (with one notable exception) have also volunteered a change of policy not less striking. On the one hand, the principle on which the Queen's University exists is to be abandoned, and on the other the idea of an Irish Catholic University is to be given up. The history of this compromise, so far as it has yet gone, may be briefly told.

Towards the close of the last session of the late Parliament, The O'Donoghue gave notice of an address to the Crown, praying for a charter for the Catholic University of Ireland. This notice he subsequently altered, we believe, at the suggestion of Mr. Monseigneur, member of the present administration, to a more general motion. When the debate came on, it was observed that the Chief Secretary for Ireland, Sir Robert Peel, refrained from speaking. Sir George Grey, on behalf of the Government, acknowledged that the Irish Catholics had fair grounds of complaint against the existing system of University education; he said that further facilities should be afforded to them for obtaining degrees; and he declared that the Government would, with that object, modify the statutes of the Queen's University. A few days before the dissolution a letter was read in the House of Commons from Archbishop M'Hale disapproving of the proposed scheme; and, we believe, that prelate is still opposed to it. Early in August, in replying to an inquiry of Dr. M'Hale, Sir George Grey stated that the principle upon which the Government intended to act was, that the facilities for obtaining a university degree in Ireland should no longer be restricted to either students of Trinity College, Dublin, or of one of the Queen's

Colleges, and that the charter of the Queen's University should be so modified as to admit of degrees being conferred in Ireland to the same extent as that to which degrees are conferred in England by the University of London.

On the 22nd of August the Roman Catholic bishops resolved to communicate on the subject with the Government, and they authorized the four archbishops of their church to proceed to London for that purpose. The interview between the archbishops and some members of the Cabinet did not take place till November; but in the mean time Mr. Bruce, Vice-President of the Committee of Council on Education, spent some weeks in Dublin, and laid the basis of an arrangement. On the 14th of last January a Memorial, signed by twenty-nine Roman Catholic bishops, was transmitted to Sir George Grey, containing a full statement of their case. In this rather lengthy document, they begin by noticing the effects of former penal legislation, which deprived the Roman Catholics of the endowments of former times, and left them without any institutions of their own supported by the State in which they could obtain academical degrees. They contrast this state of things with the condition of the Protestant University of Dublin, which has landed property to the extent of 199,573 acres, or one-hundredth part of the whole acreage of Ireland—lands worth 92,360*l.* per annum.

The memorialists state that all the heads of Trinity College, the provost, vice-provost, fellows and scholars on the foundation, are and must be members of the Established Church; and that the provost, vice-provost and nearly all the fellows are clergymen. Three professorships in the University School of Physic, in accordance with a recent Act of Parliament, and some professorships of a subordinate character, are open to Catholics; but, as a matter of fact, all the professors are Protestants, with the exception of the Professor of Italian and Spanish.

They next speak of the Queen's Colleges, which were established in 1847, with the avowed object of affording to all classes in Ireland University education on equal terms. Over 200,000*l.* have up to the present time been expended on the buildings, furniture and repairs of these Colleges; the sum annually voted by Parliament for their support is over 24,000*l.* and 1,800*l.* a year is granted to the Queen's University. They say that the result of the mixed system of education in the Queen's Colleges is, "to train the youthful mind in indifference to every creed and in practical infidelity, which tends to subvert the throne as well as the altar." They declare these institutions replete with grave and intrinsic danger to the faith and morals of their flocks, and they allege that Catholics have no confidence in them, and can never, consistently with their religious principles, accept them.

They call attention to certain restrictions which tend to force Roman Catholics into one of the two legally recognized Universities.

Graduates either of Trinity College, or of the Queen's University, can be called to the bar at the end of three years, while non-graduates cannot be called until the expiration of five years from the date of their registration as law-students. Graduates are obliged to attend only two courses of lectures, either at the King's Inns, Dublin, or at Trinity College, or (in the case of students of the Queen's University) at any of the provincial colleges, while non-graduates are required to attend four courses, viz., two at the King's Inns, and two others at Trinity College. Moreover, graduates are required to attend twelve terms' commons,

viz., six in the King's Inns, and six in any Inn in London, while non-graduates are required to attend seventeen terms' commons, viz., nine in the King's Inns, and eight in England. Finally, the fees payable by graduates are less than those imposed upon non-graduates. With regard to the apprentices of solicitors and attorneys, all matriculated students of Trinity College and of the Queen's Colleges are exempt from the preliminary examination imposed upon others. If graduates, they are admissible to the practice of their profession two years sooner than non-graduate apprentices, and are exempt from one of the courses of lectures appointed by the benchers for such apprentices. All Catholics aspiring to these professions must submit to these inconveniences, or if they wish to avoid them must enter a university founded to maintain the ascendancy of the Established Church in Ireland, or institutions condemned by their own church.

Having thus spoken of the two universities recognized by the State, the bishops describe their own university. For the foundation and maintenance of this institution they have, within the last few years, collected a sum of 125,000*l.* They have purchased premises in the city of Dublin, gathered together a library of about 30,000 volumes, with ample scientific collections.

The institution thus established comprises five faculties, viz., theology, law, medicine, philosophy and letters, and mathematical and physical science, and is presided over by a rector named by the bishops, and removable at their pleasure. In the exercise of his office the rector is assisted by a Council, consisting of the deans of faculties and some other members of the academic body, and at stated times he is obliged to lay before the bishops a full report of the working of the institution.

Several of its students are at present studying philosophy and letters, science, or medicine, under the immediate care of its professors in Dublin; others, having passed a matriculation examination before the examiner appointed by the authorities of the University, are pursuing their studies in colleges or schools, of which twenty-four in various parts of Ireland are connected with it. In these schools they prepare for further examinations, and compete for some of the prizes and honours of the University, passing into residence in Dublin at a later period of their course, should they desire to do so.

Cramped, however, in many ways, and especially by its inability to grant degrees recognized by law, this University has had to encounter serious difficulties. The injurious effects of the restrictions imposed upon it may be estimated by considering the development of its only branch which was in some measure free from them. In the Faculty of Medicine, the certificates of the professors of their Medical School being recognized by the various licensing bodies, the number of students attending lectures (at present ninety-three) nearly equals, and in some sessions has exceeded the number in the Medical School of the richly-endowed University of Dublin. The growing disposition, however, of the authorities in the army, navy, and other departments of the public service not to rest satisfied with a mere medical licence, but to require a university degree, has already begun to operate injuriously on this branch of the institution. The memorialists maintain that their University is entitled to all the privileges conferred upon other academical institutions, and especially to that of conferring academical degrees. But this claim for a charter to confer degrees,

they are willing to give up on certain terms, which seem to us so vague, and at the same time so daring, that we must let them speak on the subject for themselves:—

"However, understanding that Her Majesty's Government does not intend for the present to advise Her Majesty to grant us what we have a claim to, but proposes to introduce modifications in the existing system of academical education, which will enable Catholic students to obtain University degrees without that sacrifice of principle or conscience of which we complain, we shall be thankful for such changes if they do not interfere with Catholic teaching, and if they tend to put us on a footing of equality with our fellow-subjects of other religious denominations. While expressing these feelings, we deem it our duty again to declare emphatically our condemnation of the system of united academical education, on which the Queen's Colleges are founded, and which, in accordance with the repeated declarations of our Church, we hold to be intrinsically dangerous to the faith and morals of Catholics. In the changes referred to, as we understand them, we recognize a token of the willingness of Her Majesty's Government to grant an instalment of the justice in educational matters to which our flocks are entitled; but, if unaccompanied by an endowment of our Catholic University, and a reconstruction of the Queen's Colleges, we cannot regard them as satisfactory to the Catholics of Ireland."

Let the last sentence be carefully weighed by those who think that compromises of the kind now contemplated are likely to give us peace. The Irish bishops propose that the institution founded by the Roman Catholics shall be chartered as a College within the new Queen's University, in such a manner as to leave the department of teaching Catholics altogether in the hands of Catholics, and under the control of their bishops, its founders. They offer the draft of a charter, borrowed in its main details from that of King's College, London, which would, in their opinion, be suited for the Catholic University College, as it embodies the system on which it has been conducted for several years. According to this draft the institution is to be called "The Catholic (or Roman Catholic) University College of Ireland," and the four Roman Catholic archbishops are to be perpetual governors, with eight Roman Catholic bishops as life governors. The four Roman Catholic archbishops are also to be the visitors of the College, and their authority is to be supreme in questions regarding religion or morals, "and in all other things in the said College." Whenever a professorship shall have to be filled up, the Rector, having consulted the Faculty in which the vacancy occurs, shall present to the governors the names of at least three candidates, to be determined by published works, or public reputation; or, if it seem fit to the Governors, by public examination. They suggest that the Catholic University College be empowered by charter to affiliate Colleges and Schools to itself. They desire "that the tests of knowledge be applied in such manner as to avoid the appearance of connecting, even by the identity of name, those who avail themselves of them, or co-operate in applying them, with a system which their religion condemns; and that these tests of knowledge be guarded against every danger of abuse, or of the exercise of any influence hostile or prejudicial to the religious principles of Catholics; that they may be made as general as may be consistent with a due regard for the interest of education, the time, manner, and matter of examinations being prescribed, but not the books or special authors, at least in mental and social science, in history or in cognate subjects; and that, in a word, there be banished from them even the suspicion of interference with the religious principles of Catholics." The last demand of the

bishops is, "that the Queen's Colleges be rearranged on the principles of the denominational system of education."

Archbishop Cullen, in sending this Memorial to Sir George Grey, forwarded at the same time a statement respecting certain changes proposed by the bishops in the National System of Education, and also petition to the Queen praying for a Royal Charter of Incorporation for the Catholic University. In this petition the Catholic University is modestly described as "a literary and scientific institution established in the city of Dublin for the higher education of youth." Nothing is said about the conferring of degrees. This petition, we suspect, was drafted in concert with the Government. Indeed, so ready was the Government to accede to the needless request of granting a charter of incorporation, without the power of giving degrees,—perhaps an ornamental but certainly not a useful charter,—that Sir George Grey, with promptitude unparalleled in the annals of the Home Office, acknowledged the receipt of the episcopal documents some time before they were written, and cheerfully acceded to the prayer of the petition three days before it was received or even signed. The Archbishop's letter inclosing the memorial is dated "Dublin, 14th January, 1866." The memorial of the bishops bears the same date, and the petition of the bishops is dated "13th of January, 1866." Sir George Grey's reply is dated the 10th. The first paragraph is worth quoting, as a curiosity of official literature:—

"Sir G. Grey to Archbishop Cullen.

"Whitehall, 10th January, 1866.

"Most Reverend Sir,—I have the honour to acknowledge the receipt of your letter of the 14th instant (!), forwarding to me two letters, or memorials, on Primary and University Education, on the part of the twenty-nine Roman Catholic Bishops and Archbishops whose names are attached to them."

The Home Secretary then proceeds to state that the Government are willing to advise Her Majesty to grant a charter of incorporation to this institution as a college. Towards the end of the month, Sir George Grey writes again to Dr. Cullen, stating that the Government freely admit that a large number of persons in Ireland entertain a conscientious objection to the principle on which the Queen's Colleges were established, and to the mixed system of education adopted in them. He acknowledges the disadvantages to which such persons are exposed if they aspire to a liberal profession, and adds that it was with a view to relieve such persons from these disadvantages, and to place them on an equal footing with their fellow subjects in Ireland by enabling them to obtain a university degree on terms of which they could avail themselves without any sacrifice of principle, that the Government felt it to be their duty to advise Her Majesty that the Charter of the Queen's University should be revised so as to admit of degrees being conferred by it in Ireland on other students besides those connected with Trinity College, Dublin, or one of the Queen's Colleges. He proposes for this purpose to assimilate the Queen's University in principle to the London University, by which lay degrees are conferred on students of every religious denomination. He trusts that when the Charter of the Queen's University shall have been amended, and the requisite alteration in the composition of the Senate shall be completed, the objects which the Government have in view will be attained. But he raises certain objections to the draft of the Charter contained in the Memorial. He thinks it essential that while due precaution is taken for the protection of the faith and morals of

the students in such a college, for which purpose the archbishops might be constituted visitors, its governing body, if it is to receive a charter from the Crown, should not be entirely composed of ecclesiastics, but that it should contain a considerable proportion of laymen. He hopes that no practical difficulty will be found in a revision of the terms of the charter, with a view to meet the objections to the form in which it was proposed; and he offers, if it should be desired, to suggest the form in which the Government think the charter might properly be granted.

With reference to the other points adverted to in the Memorial, he says that the Government do not intend to propose to Parliament that an endowment should be given to the Roman Catholic College; but they are willing favourably to consider the proposal that Parliament should be asked to grant a sum, as is done in the case of the University of London, for the purpose of providing bursars or scholarships, open to competition to all students, without distinction, who are members of the University. He is not aware that power has ever been granted by charter to any college to affiliate to itself colleges or schools. A charter giving such a power appears to him to be appropriate exclusively to a university. Sir George Grey's letter concludes with the following sentence:—

"Her Majesty's Government are not sure that they clearly apprehend the meaning of the two paragraphs in the memorial as to 'the tests of knowledge,' but if as they desire the senate of the university should be so constituted as to entitle it to the confidence of persons of different religious denominations, they think that it may safely be entrusted with the regulation of all matters of detail as to the time, manners, and matter of examinations."

In acknowledging the receipt of Sir George Grey's letters, Dr. Cullen says, on the 11th of February:—

"Having communicated your reply to the prelates, I regret to say that they are all of opinion that the promises held out to them in that document are far from corresponding to the hope which they had entertained that the present government, so liberal and enlightened, would have taken some effective step to place them and their flock on a footing of equality with their fellow subjects of other religious denominations in regard to education. However, they are not willing to give any decided opinion upon this matter until they shall have seen the proposed charter of the new university, and the draft of a charter for the Roman Catholic university college in the form in which the government would consider it admissible."

So far, the results of the negotiation appear to be very unsatisfactory. The Government have succeeded in alarming the friends of mixed education without, apparently, satisfying anybody. The proposed modifications in the Senate and Charter of the Queen's University is the subject of several memorials to the Lord Lieutenant, and one of these, most influentially signed, deprecates any modification of the University curriculum in deference to ecclesiastical opinion, and protests against the appointment of Examiners on the score of religious belief. They say the former measure would be the signal for the disintegration of the University; and that the latter would be objectionable, not only on the ground of its sectarian character, but because it would fatally degrade the University, as its honours and degrees would be awarded by Examiners chosen on other grounds than fitness for their office. We agree with President Berwick, and the other memorialists, that the maintenance of their collegiate system is intimately bound up with the maintenance of united education, and

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So long as the mixed education party in Ireland is as numerous and intelligent as it is at present, we should be sorry to see any change in the Queen's University, in the direction indicated by the Government. Those who prefer a secular system should have that system. The State should sanction and support real education, whether it be denominational or mixed. But to attempt any combination or compromise between the two is out of the question. If the Roman Catholic bishops accepted the compromise now offered, is it not perfectly clear (from their own words, already quoted) that they would sooner or later return to their original demands? Whenever the Roman Catholic Church has yielded a little from the definite position which, in common with the Church of England, it assumes upon the subject of public instruction, it has been under pressure, and only for a time. The Catholic University of Ireland has been constituted a university by the Pope, and the present Rector has publicly conferred degrees in theology. The Irish Roman Catholics wish to have a university of their own, and the fact that they have subscribed 125,000£. for that purpose is evidence of their sincerity and influence. No one can blame the Irish Protestants either, for defending their own University. In short, we believe the three educational parties in Ireland—Protestant, Catholic, and Secular—should be treated according to their own principles; and we should, therefore, be glad to see the Government dealing boldly with the grievance they now acknowledge by granting a charter for the conferring of degrees upon the Irish Catholic University. Of course, as in the case of the Roman Catholic University of Quebec, in 1852, such a charter should involve every necessary guarantee of sound academic education.

Intervention or Non-Intervention; or, the Foreign Policy of Great Britain from 1790 to 1865.

By Augustus Granville Stapleton. (Murray.) THIS book is an indictment of the policy of Great Britain in its dealings with foreign countries since the year 1830, and especially of the late Lord Palmerston as the chief director of that policy. The larger portion of the work was, we are told, in the hands of the publisher before the death of our late Prime Minister. The author apprehends that the great popularity of the departed statesman will make the majority of the public unwilling to scan closely any defect in his foreign policy. As, however, the subject in this book is generally treated with moderation, and there is little of that personal invective which too often disgraces political discussion, we cannot suppose that even the warmest admirer of Lord Palmerston will feel hurt.

The author, early in his book, quotes the remark of Lord Macaulay, that "the greatest advantage which a Government can possess is to be the one trustworthy Government in the midst of Governments which no one can trust." He alleges that, by steady adherence to the great principle of non-intervention, Great Britain had in the year 1830 attained to this proud and advantageous position. The chapters in which he affects to support this assertion occupy little more than twenty pages. Such a cursory view of the foreign policy of this country during the important period from 1790 to 1830 cannot be accepted as showing that this country had, at the latter date, established its right to be considered a trustworthy Government. That if it

were trustworthy, it had the benefit of the second branch of Lord Macaulay's proposition by being the *one* trustworthy Government in the midst of Governments which no one can trust, the author assumes, and perhaps few will deny.

The principle of non-intervention is thus defined by Mr. Stapleton:—"No State has a right forcibly to interfere in the internal concerns of another State unless there exists a *casus belli* against it." The word "forcibly" in this definition excludes that species of oratorical and epistolary interference so common in these days. Our statesmen may fire off their blank cartridges of declamation, or pen-cutting despatches, to their hearts' content, without transgressing the rule of non-intervention. They should remember, however, that the indulgence in this seemingly harmless amusement, which is called "meddling," is generally the precursor of that effect called "muddling," which is so generally associated with it. Admitting the definition, the difficulty will in each case remain—What is a *casus belli*?

Having defined non-intervention (showing incidentally that no one but himself knows what it is), and having alleged the proud position of Great Britain in 1830, the author devotes the rest of his work to setting forth in what manner we have fallen from our high estate.

For this purpose Mr. Stapleton gives rapid but distinct sketches of the principal features of our foreign policy during the last thirty-five years—during what, indeed, may almost be called the Reign of Palmerston. In European affairs he narrates the course pursued by this country in the events which caused the separation of Holland and Belgium,—the circumstances which raised the internal commotions of Spain and Portugal, and led to the quadruple treaty between England, France, Spain, and Portugal, and the discreditable story of our unhappy Legion,—our interference with Turkey and Sicily,—and the never-to-be-forgotten tale of Don Pacifico's little bill.

In Asia we have the dark story of the Afghanistan war, and an examination of the policy of Lord Dalhousie, to which the author attributes the mutiny. Our conduct towards China is somewhat minutely examined, and forms, as might be expected, an ugly count in this long indictment.

With regard to America, the principal charge against the Government is its conduct in the recent quarrel with Brazil. As respects the United States, it is satisfactory to find an admission, by a writer so little favourable to our Government as the author of this book, that "in the dealings of the British Government during the civil war there does not appear to have been any breach of international law, for assuredly that Government did its best to maintain the neutrality which it proclaimed."

The wide range of subjects treated of in the present volume will sufficiently explain the impossibility of entering upon an examination of the charges thus brought against the recent Governments of England in this place. The conclusions at which the author arrives are the following:—(1) That the reign of force without any real moral antagonism is now established throughout all the four quarters of the globe. (2) That Great Britain is no longer honoured and trusted as she was,—her statesmen having lost that moral influence which quite as much as physical fear serves to restrain unscrupulous governments in a career of wrong-doing."

Without troubling ourselves about the "four quarters of the globe," recent events in Europe sufficiently prove that by some of the great nations the law of might is alone respected; and these same events show that the moral influence of England, if it ever existed, is

lost so far as those nations are concerned. That some Governments, if they are not now more unscrupulous than they formerly were, are now less careful to assume a specious disguise for their unjust actions, can hardly be denied. The cause of this change, which is directly opposed to the progress which we observe in the decencies of private life, is well worthy of examination, and it can hardly be sought for with a better chance of success than in the pages of this book. The reader must indeed remember that Mr. Stapleton writes as an advocate of a particular course of conduct, rather than as an historian. He has, however, a large knowledge of the history of our foreign policy during the years which have elapsed since 1830; and though he has penned an indictment, he has done so with considerable fairness to the accused. It would be a partial jury indeed which could give a verdict of not guilty on all the counts.

Having given the author's definition of non-intervention, we must add that of the Prince de Talleyrand, which unhappily more nearly approaches the truth. Being asked by a lady the meaning of non-intervention, the Prince replied,—"Madame, non-intervention est un mot diplomatique et énigmatique, qui signifie à peu près la même chose qu'intervention."

Mary Stuart, her Guilt or Innocence: an Inquiry into the Secret History of her Times. By Alexander McNeil-Caird. (Edinburgh, Black.)

It is not far from a hundred years ago since Sir David Dalrymple made the very sensible remark, that "The Marian controversy has already become too angry and too voluminous." "Already!" Notwithstanding the implied rebuke, the anger of the controversialists has grown more bitter, and the conflicting testimony has increased since the last century. Dalrymple, moreover, touched one point which has even less reverence rendered to it now than a hundred years ago. "Next to the passions of man," he says, "I know not anything which has so fatally checked the growth and progress of truth, as that prejudice which tries every fact and custom related in history, by the standard of our own manners." In the Marian controversy, now as then, this prejudice is as vigorous as ever. The friends of the Queen deny all the coarse expressions ascribed to her, on the ground that she was a refined lady; though ladies of state, in Mary's days, employed strong words which have only become vulgar since her time. Then, her adversaries, who look upon her as a murderer, condemn her after measuring her by a present standard of morality. To murder a kinsman, or innocent but troublesome person, was not, three centuries ago, looked upon with such horror as it would be now. The "family compact" was not then accounted a sacred thing. It was not so long since Richard the Third murdered, or was said to have murdered, his nephews; nevertheless, all the states of the realm joyfully hailed as king the energetic man who saved the country from the wretched Widvile faction. Still less time had elapsed since Elizabeth's grandfather had judicially murdered young Warwick, by the shedding of whose blood he obtained a Spanish bride for his son Arthur. Yet Henry the Seventh continued to be considered a highly respectable king, wonderfully acute and remarkably unscrupulous in driving a bargain. Nay, Elizabeth's own father had settled some conjugal difficulties by the axe, and yet he had no difficulty in finding a new wife while the old one was being buried. The semblance of law rather adds to, than takes from, the wickedness of such deeds. In Scotland there was not

they are willing to give up on certain terms, which seem to us so vague, and at the same time so daring, that we must let them speak on the subject for themselves:—

"However, understanding that Her Majesty's Government does not intend for the present to advise Her Majesty to grant us what we have a claim to, but proposes to introduce modifications in the existing system of academical education, which will enable Catholic students to obtain University degrees without that sacrifice of principle or conscience of which we complain, we shall be thankful for such changes if they do not interfere with Catholic teaching, and if they tend to put us on a footing of equality with our fellow-subjects of other religious denominations. While expressing these feelings, we deem it our duty again to declare emphatically our condemnation of the system of united academical education, on which the Queen's Colleges are founded, and which, in accordance with the repeated declarations of our Church, we hold to be intrinsically dangerous to the faith and morals of Catholics. In the changes referred to, as we understand them, we recognize a token of the willingness of Her Majesty's Government to grant an instalment of the justice in educational matters to which our flocks are entitled; but, if unaccompanied by an endowment of our Catholic University, and a reconstruction of the Queen's Colleges, we cannot regard them as satisfactory to the Catholics of Ireland."

Let the last sentence be carefully weighed by those who think that compromises of the kind now contemplated are likely to give us peace. The Irish bishops propose that the institution founded by the Roman Catholics shall be chartered as a College within the new Queen's University, in such a manner as to leave the department of teaching Catholics altogether in the hands of Catholics, and under the control of their bishops, its founders. They offer the draft of a charter, borrowed in its main details from that of King's College, London, which would, in their opinion, be suited for the Catholic University College, as it embodies the system on which it has been conducted for several years. According to this draft the institution is to be called "The Catholic (or Roman Catholic) University College of Ireland," and the four Roman Catholic archbishops are to be perpetual governors, with eight Roman Catholic bishops as life governors. The four Roman Catholic archbishops are also to be the visitors of the College, and their authority is to be supreme in questions regarding religion or morals, "and in all other things in the said College." Whenever a professorship shall have to be filled up, the Rector, having consulted the Faculty in which the vacancy occurs, shall present to the governors the names of at least three candidates, to be determined by published works, or public reputation; or, if it seem fit to the Governors, by public examination. They suggest that the Catholic University College be empowered by charter to affiliate Colleges and Schools to itself. They desire "that the tests of knowledge be applied in such manner as to avoid the appearance of connecting, even by the identity of name, those who avail themselves of them, or co-operate in applying them, with a system which their religion condemns; and that these tests of knowledge be guarded against every danger of abuse, or of the exercise of any influence hostile or prejudicial to the religious principles of Catholics; that they may be made as general as may be consistent with a due regard for the interest of education, the time, manner, and matter of examinations being prescribed, but not the books or special authors, at least in mental and social science, in history or in cognate subjects; and that, in a word, there be banished from them even the suspicion of interference with the religious principles of Catholics." The last demand of the

bishops is, "that the Queen's Colleges be rearranged on the principles of the denominational system of education."

Archbishop Cullen, in sending this Memorial to Sir George Grey, forwarded at the same time a statement respecting certain changes proposed by the bishops in the National System of Education, and also a petition to the Queen praying for a Royal Charter of Incorporation for the Catholic University. In this petition the Catholic University is modestly described as "a literary and scientific institution established in the city of Dublin for the higher education of youth." Nothing is said about the conferring of degrees. This petition, we suspect, was drafted in concert with the Government. Indeed, so ready was the Government to accede to the needless request of granting a charter of incorporation, without the power of giving degrees,—perhaps an ornamental but certainly not a useful charter,—that Sir George Grey, with promptitude unparalleled in the annals of the Home Office, acknowledged the receipt of the episcopal documents some time before they were written, and cheerfully acceded to the prayer of the petition three days before it was received or even signed. The Archbishop's letter inclosing the memorial is dated "Dublin, 14th January, 1866." The memorial of the bishops bears the same date, and the petition of the bishops is dated "13th of January, 1866." Sir George Grey's reply is dated the 10th. The first paragraph is worth quoting, as a curiosity of official literature:—

"Sir G. Grey to Archbishop Cullen.

"Whitehall, 10th January, 1866.

"Most Reverend Sir,—I have the honour to acknowledge the receipt of your letter of the 14th instant (1), forwarding to me two letters, or memorials, on Primary and University Education, on the part of the twenty-nine Roman Catholic Bishops and Archbishops whose names are attached to them."

The Home Secretary then proceeds to state that the Government are willing to advise Her Majesty to grant a charter of incorporation to this institution as a college. Towards the end of the month, Sir George Grey writes again to Dr. Cullen, stating that the Government freely admit that a large number of persons in Ireland entertain a conscientious objection to the principle on which the Queen's Colleges were established, and to the mixed system of education adopted in them. He acknowledges the disadvantages to which such persons are exposed if they aspire to a liberal profession, and adds that it was with a view to relieve such persons from these disadvantages, and to place them on an equal footing with their fellow subjects in Ireland by enabling them to obtain a university degree on terms of which they could avail themselves without any sacrifice of principle, that the Government felt it to be their duty to advise Her Majesty that the Charter of the Queen's University should be revised so as to admit of degrees being conferred by it in Ireland on other students besides those connected with Trinity College, Dublin, or one of the Queen's Colleges. He goes on to say that for this purpose to assimilate the Queen's University in principle to the London University, by which lay degrees are conferred on students of every religious denomination. He trusts that when the Charter of the Queen's University shall have been amended, and the requisite alteration in the composition of the Senate shall be completed, the objects which the Government have in view will be attained. But he raises certain objections to the draft of the Charter contained in the Memorial. He thinks it essential that while due precaution is taken for the protection of the faith and morals of

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"Her Majesty's Government are not sure that they clearly apprehend the meaning of the two paragraphs in the memorial as to 'the tests of knowledge,' but if as they desire the senate of the university should be so constituted as to entitle it to the confidence of persons of different religious denominations, they think that it may safely be entrusted with the regulation of all matters of detail as to the time, manners, and matter of examinations."

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For this purpose Mr. Stapleton gives rapid but distinct sketches of the principal features of our foreign policy during the last thirty-five years—during what, indeed, may almost be called the Reign of Palmerston. In European affairs he narrates the course pursued by this country in the events which caused the separation of Holland and Belgium,—the circumstances which raised the internal commotions of Spain and Portugal, and led to the quadruple treaty between England, France, Spain, and Portugal, and the discreditable story of our unhappy Legion,—our interference with Turkey and Sicily,—and the never-to-be-forgotten tale of Don Pacifico's little bill.

In Asia we have the dark story of the Afghanistan war, and an examination of the policy of Lord Dalhousie, to which the author attributes the mutiny. Our conduct towards China is somewhat minutely examined, and forms, as might be expected, an ugly count in this long indictment.

With regard to America, the principal charge against the Government is its conduct in the recent quarrel with Brazil. As respects the United States, it is satisfactory to find an admission, by a writer so little favourable to our Government as the author of this book, that "in the dealings of the British Government during the civil war there does not appear to have been any breach of international law, for assuredly that Government did its best to maintain the neutrality which it proclaimed."

The wide range of subjects treated of in the present volume will sufficiently explain the impossibility of entering upon an examination of the charges thus brought against the recent Governments of England in this place. The conclusions at which the author arrives are the following:—" (1) That the reign of force without any real moral antagonism is now established throughout all the four quarters of the globe. (2) That Great Britain is no longer honoured and trusted as she was,—her statesmen having lost that moral influence which quite as much as physical fear serves to restrain unscrupulous governments in a career of wrong-doing."

Without troubling ourselves about the "four quarters of the globe," recent events in Europe sufficiently prove that by some of the great nations the law of might is alone respected; and these same events show that the moral influence of England, if it ever existed, is

lost so far as those nations are concerned. That some Governments, if they are not now more unscrupulous than they formerly were, are now less careful to assume a specious disguise for their unjust actions, can hardly be denied. The cause of this change, which is directly opposed to the progress which we observe in the decencies of private life, is well worthy of examination, and it can hardly be sought for with a better chance of success than in the pages of this book. The reader must indeed remember that Mr. Stapleton writes as an advocate of a particular course of conduct, rather than as an historian. He has, however, a large knowledge of the history of our foreign policy during the years which have elapsed since 1830; and though he has penned an indictment, he has done so with considerable fairness to the accused. It would be a partial jury indeed which could give a verdict of not guilty on all the counts.

Having given the author's definition of non-intervention, we must add that of the Prince de Talleyrand, which unhappily more nearly approaches the truth. Being asked by a lady the meaning of non-intervention, the Prince replied,—"Madame, non-intervention est un mot diplomatique et énigmatique, qui signifie à peu près la même chose qu'intervention."

Mary Stuart, her Guilt or Innocence: an Inquiry into the Secret History of her Times.
By Alexander M'Neil-Caird. (Edinburgh, Black.)

It is not far from a hundred years ago since Sir David Dalrymple made the very sensible remark, that "The Marian controversy has already become too angry and too voluminous." "Already!" Notwithstanding the implied rebuke, the anger of the controversialists has grown more bitter, and the conflicting testimony has increased since the last century. Dalrymple, moreover, touched one point which has even less reverence rendered to it now than a hundred years ago. "Next to the passions of man," he says, "I know not anything which has so fatally checked the growth and progress of truth, as that prejudice which tries every fact and custom related in history, by the standard of our own manners." In the Marian controversy, now as then, this prejudice is as vigorous as ever. The friends of the Queen deny all the coarse expressions ascribed to her, on the ground that she was a refined lady; though ladies of state, in Mary's days, employed strong words which have only become vulgar since her time. Then, her adversaries, who look upon her as a murderer, condemn her after measuring her by a present standard of morality. To murder a kinsman, or innocent but troublesome person, was not, three centuries ago, looked upon with such horror as it would be now.

The "family compact" was not then accounted a sacred thing. It was not so long since Richard the Third murdered, or was said to have murdered, his nephews; nevertheless, all the states of the realm joyfully hailed as king the energetic man who saved the country from the wretched Widville faction. Still less time had elapsed since Elizabeth's grandfather had judicially murdered young Warwick, by the shedding of whose blood he obtained a Spanish bride for his son Arthur. Yet Henry the Seventh continued to be considered a highly respectable king, wonderfully acute and remarkably unscrupulous in driving a bargain. Nay, Elizabeth's own father had settled some conjugal difficulties by the axe, and yet he had no difficulty in finding a new wife while the old one was being buried. The semblance of law rather adds to, than takes from, the wickedness of such deeds. In Scotland there was not

even that semblance. When Mary came from the Court of the Valois and association with the Guises, she came from a circle where murder was held to be justifiable in order to obtain certain ends. When she landed in Scotland she fell amongst men, half of whom were under bond to murder the other, and every man of each half ready to murder his neighbour, if any desired profit were sure to result from it. Mary herself is described by Mr. Caird as a tender incarnation of gentleness, and yet she signed that Catholic League against heresy, one result of which was the massacre on St. Bartholomew's day! There was nothing incompatible in the two facts. The gentle woman and the fiercely orthodox Romanist might very well be seen under one and the same hood.

On the other hand, and judging from an old standard, neither was there anything peculiarly censurable in Archbishop Parker's remark, after the St. Bartholomew massacre had been accomplished. He attributed the audacity of the English papists to the hopes with which Mary's existence inspired them; and he "wished she were removed, though it were by justice, because he perceived no other way for the kingdom's security at that time." Such a wish might very well be expressed by even an Archbishop, who was, first of all, an Englishman and a Protestant.

Again, prejudice has been as persistent in treating documents according to foregone conclusions as ever. *This* is fictitious and *that* is genuine, according to the bias of the disputant. We hear Bothwell's alleged last speech and his final dying words still quoted in aid of Mary's blamelessness. A century ago, Dalrymple himself gave them up as "a shallow forgery."

It is not necessary to try this vexed question again. Mr. Caird, zealous, eager and partial as an advocate, can really make nothing of it, nor add to our knowledge in reference to it. After as much assertion and as little argument as partisans generally employ, this is all he can advance for his illustrious and unfortunate client:—

"There is a notable gap in the documents at the State Paper Office of the time of Darnley's murder. For a month before, and almost a month after it, the reports of the English agents at Edinburgh have disappeared. These had hitherto been constant and copious, with the minutest information of everything that went on. The communications on this subject must have been numerous and important; how much so we can judge from their graphic fullness of detail at the time of Riccio's death. They may have been taken out to form a special collection; and if so, their discovery will some day tell the whole of this horrid tale in its naked and minutest particulars. But what if they touched some great personage? Was it Mary? If so, their loss would be accounted for by supposing that James on his succession sought to obliterate traces of her guilt. Yet if they had contained disclosures fatal to Mary, would Elizabeth have withheld them when she prompted and persuaded Murray and his comrades to charge her with the murder, as she undoubtedly did, when Mary was her prisoner in England? Or during the long years when she wreaked her vengeance on Mary, and at last persecuted her to death? It may be that Elizabeth, in some strange fit of returning affection for Mary, might have ordered these papers to be destroyed.—Or what if they touched herself? that would explain her frantic efforts for Morton, her attempt to stir up insurrection, her threats of war, her placing an army on the frontier to prevent justice being done upon him."

The utmost that can be awarded in this most celebrated of cases is a verdict of "*not proven*." But there is one fact which even so clever an advocate as Mr. Caird cannot get over. Darnley was murdered on the 10th of February, 1567. Placards were at once posted in the city charg-

ing Mary and Bothwell with the guilt. The women were frantic with rage, and the men were almost as mad as the women. Mr. Caird admits this, yet he subsequently says, that "the idea of charging the Queen with the murder was not adopted till they" (Murray and his colleagues) "were in desperate straits eight months later." Two months after the murder of her husband, Mary was carried to Dunbar, by Bothwell, on whom she knew the guilt of that crime was charged. Her residence or detention there ruined her reputation as a virtuous woman; of that there is no doubt. On the 15th of May following, she married her husband's assassin, from whom she was for ever separated in another month, in the encounter at Carberry Hill, by the lords, some of whom had helped Bothwell in his crime, and to its consequent short-lived greatness. Mary's advocates maintain that she was forced into the marriage with Bothwell; but it is absurd to suppose that any woman could be so forced to wed with a man, whose hands were red with the blood of her late husband, without at least some cry for help, some appeal to those around her, some apology to the world, for such an act. We only know, however, that she justified it, at least to the French court. The assertion that she was unable to appeal to the people is untenable. Mary did it readily and loudly and frantically enough, after Morton had taken her from Bothwell and placed her in the Abbey at Holyrood. "Scho cam yesterday," says an eye-witness, "to ane windo of his chalmir that luikis on the Hiegate, and cryit furth on the peopil how scho was hadin in prison, and keept be hir awin subjects quha had betrayet hir. Scho cam to the said windo sundrie times in a miserable state, hir hair hingin about hir loggs" (ears). Had she so cried out when Bothwell paraded her in state, through Edinburgh, before their marriage, Mary would have made one step at least to save her name from dishonour and her fortunes from shipwreck.

Nor must it be forgotten that Mary was from the beginning a persistent enemy of Elizabeth and of the Protestant religion. On her marriage with the Dauphin, she mortgaged Scotland and its revenues to France, and settled upon the King of France and his heirs, in absolute right, the crown of Scotland, and her whole claims on the crown of England in the case of her dying childless. Again, she and her first husband, Francis the Second, quartered the arms of England with their own—thus pretending that their claim to the English crown, or Mary's claim upon it, was better than Elizabeth's. This, however, need not be unduly pressed; for Elizabeth at that time (and all succeeding English sovereigns down to the first year of the present century) followed her in the absurd pretence, derived from Edward the Third, styled herself Queen of France as well as of England. Then, Mary is at least reported to have disinherited James (according to the terms of a will quoted by Thuanus) if he remained Protestant, and she assigned his inheritance to Spain. She is further said to have practised with Alva to get her son out of Scotland, and marry him to Spanish Infanta. At another period Elizabeth became acquainted with the fact that Mary and Darnley were in a plot to seize Scarborough Castle, in Yorkshire, where the Catholic party was strong, as an advanced post towards a rising of that party against her throughout England. Elizabeth was also aware that the Catholic family of the Poles, rival claimants to the English throne, had transferred their rights to Mary, of whom the Jesuit Darbshire remarked, that if she once obtained the crown of England, all Christendom would become Roman Catholic. "There are more heads," said that

celebrated nephew of Bonner, "occupied in that matter than English heads, and more ways to the wood than one." These menaces of revolution and assassination must be kept in mind when the relations of Mary and Elizabeth are considered; and we would recommend to Mr. Caird's serious reflection a letter from Thomas Buchanan to Cecil, dated January 9, 1571 (in the State Papers, Scotland; Elizabeth, vol. xx. art. 5), in which, writing from Copenhagen, he says he was informed, "by men of great estimation in these parts," that a daily correspondence was even then maintained between Mary and Bothwell, that the captive wife in England wrote letters of comfort to her captive husband in Denmark, and that a Master Horsey and a Danish page were concerned in this matter between the two prisoners.

With regard to the letters of Mary Stuart, whether they tend to support or injure her cause, they are to be received with great circumspection; "for," said the Bishop of Ross, "there are sundry who can counterfeit her handwriting who have been brought up in her company." This counterfeiting may, then, have been practised for two opposite purposes. As her fame, perhaps, has suffered through this counterfeiting, so did Mary suffer, in her lifetime, from the matchless villainy of the men by whom she was surrounded, for the purposes of proclaimed friendship or secret enmity. Her own half-brother, Murray, betrayed her to England, for the sake of England's "benevolence" or secret pay, and his hopes of rising to power on Mary's ruin. Mr. Caird exposes the Scottish nobles so unreservedly, as to make them appear a brotherhood in rascality, where every rascal was a traitor to his brother, and alternately liegeman and traitor to his Queen. Life was no sacred thing in any man's thoughts. Before Riccio's death, Knox hinted, from the pulpit, at sudden catastrophes about to fall on the enemies of God; and, after the murder, he was among those who fled with "blaspheming Balfour" and the rest of the assassins; nor did Knox re-appear in Edinburgh till after Mary was dethroned. Darnley was a vicious and unclean idiot, of whom it was said that, allowed to go on, he would soon ruin both crown and government; and his son James was as vicious and unclean a pedant, who, through fear of losing the English crown, not only would not raise a finger to save his mother's life, but abandoned Archibald Douglas, one of his father's murderers, and sent him to England as his own ambassador;—a murderer representing the son of the man whom he had slain!

The story of Mary and her times is full of horror, but it has its humorous incidents, too. When Riccio became cognizant that the Scottish nobles were hostile to him, he saucily remarked, that "the lords were like a flock of ducks; strike at one, and they'll all get out o' the way!"—"Na! na!" exclaimed a grim Scotsman, "ye'll find their ways like geese; if ye meddle wi' ane, they'll a' flee at ye, and pluck ye tull there's no a hair left!" Even so Davy found them. A man of different stamp, Lethington, used to gaily describe the want of purpose of himself and his fellows, alternately friends and foes of Mary, after they had dethroned her. They set up James only to get them out of a difficulty. "It was as if ye were in a boat on fire," he said, "you would loup into the sea, and then when ye were like to drown, you would be glad to get back into the boat." In this man Lethington, however, there was an idea prominent, some likeness to which was in every individual's breast at that period. The idea was of the benefits to be derived from the union of England and Scotland. The idea possessed both countries; but

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there were almost as many opinions as men as to how the union was to be effected.—

"Lethington was a far-sighted statesman. He recognized the impolicy of perpetuating two separate governments in one small isle, to watch and weaken each other, when, by uniting, they might become almost invulnerable. He saw that the genius of the people, and the similarity of their language and faith, permitted them to amalgamate. The union of England and Scotland was the pole-star of his life. It was not accomplished in the Crown till half a century later. It took another century before the two countries had a common Parliament. Even at this day their amalgamation is not perfected by a common code of law, or a common system of administrative government;—so slow has been the growth of the conception which Lethington favoured. His scheme explains much that is apparently inconsistent in his history. He would have been content with Elizabeth to rule the two kingdoms. He could have been content also with Mary if he could have secured her succession to the English crown. At this juncture he would have been content with Darnley, looking to the same object. A few months later he took the lead anew in a negotiation for Mary's succession. That having failed, he accepted James as the heir of both thrones. And again, thinking James insecure, he died a champion of Mary's rights. Cecil, though not early trusted with the secret of the conspiracy, had come to share Lethington's views as to the union of the kingdoms; but he looked for a Protestant throne, and rejected Mary throughout."

Although we differ on many points from Mr. Caird concerning Mary, for whom there is universal sympathy, despite her offences, we can recommend his volume as an agreeable and useful résumé of the story of the hapless Queen, and of the ruthless men among whom she lived, sinned, and suffered.

NEW NOVELS.

Falkner Lyle; or, the Story of Two Wives. By Mark Lemon. 3 vols. (Hurst & Blackett.) "Falkner Lyle" is a clever and interesting story. It is well written; the tone is healthy; there is no straining after sensational effect; there is no false heroism in the book. The tale is interesting in its various parts, and the characters are all of them life-like, except perhaps Bertha the Beautiful, who has a bitter bad temper, and is a devil incarnate, without the sense with which devils are usually accredited. The story is a curious kaleidoscope of chances, the merest accidents, which in themselves are nothing, neither fortunate nor the reverse, according to the character to which they happen, colour the destiny for good or ill. Falkner Lyle, the head boy at a large school, falls in love with a beautiful girl, the master's daughter; he is on the point of entering upon a profession; for several years he is faithful to his first love. The girl is a very charming, good girl; but she does not give in to a juvenile attachment, and they lose sight of each other. Could he have been constant his lot would have been different; but on board a steamer crossing to France he sees a beautiful creature, with whom he falls desperately in love, and, accident favouring, he sees her again, secures her acquaintance, makes her an offer, is accepted, to his great joy, and is made miserable ever after. At length his jealousy is roused, and he separates from his wife. She insists upon retaining their infant child, a little girl, not because she loves it, but because this insistence thwarts her husband. She puts the child out to nurse to a bad, drunken woman, who neglects it; and Falkner Lyle, having discovered this, steals his own child and effectually conceals it from the mother's search. What he does with the infant the reader is

not told until quite the end of the story; but Falkner Lyle himself goes away to India, nursing his jealousy and disappointment, and believing that his wife has been false. With curious inconsistency, he cherishes an ardent affection for the child, though he resolves never to return to England. Ethel, the object of his first passion, grows up beautiful and excellent, a devoted daughter to her father, and by no means indifferent to the handsome youth who had loved her. Evil days come upon her father: to please him, and at his earnest entreaty, she consents to marry a man whom she does not love, and who had been a school-fellow with Falkner Lyle. Brownlow, Ethel's husband, proves to be a regular blackleg, living by gambling and cheating at cards, or rather increasing his income by these means, for he had a private fortune. The chief interest of the tale lies in the history of Ethel,—her blameless life, and her endeavours to be a good wife under difficult circumstances. This part is very delicately managed; her conduct secures the reader's sympathy, and the severest stickler for wifely duty will find no fault with her when she separates herself from her husband, taking away the child, when home becomes an unfit residence. If she and Falkner Lyle had married, things would have been far different; his fine qualities and her virtues were now only like water spilt on the ground. The wicked wife, like a bad fairy, devotes her life to mischief. The old usher of the school, and Tom Lazenby, another school-fellow, like benevolent necromancers, endeavour to neutralize her power. Falkner Lyle comes back at last quite suddenly, and clears up all mysteries and difficulties. The wicked wife dies; the bad husband is murdered by his confederates, and all comes right at last. We will not tell our readers any further particulars, for the Story of the two Wives is so good that our friends should read it for themselves.

Walter Goring: a Story. By Annie Thomas. 3 vols. (Chapman & Hall.)

"Walter Goring" is a novel in which Miss Thomas has not done justice to her great natural powers. Walter, the hero, is a young man who has been loose on the world all his life; who being disappointed of going into the army, had gone into a militia regiment, incurred debts, and taken to writing novels to pay them,—novels, we are told, that "overflowed with vitality, well-bred horses, well-bred women, and well-stored wine, and that were very successful from a commercial point of view." This "commercial point of view" is too much present with the author. Walter Goring had been in love with his cousin, Mrs. Walsh, before her marriage, a stately, beautiful woman, who soon finding that Walter was not likely to keep himself, much less a wife, had listened to the voice of prudence, and married Ralph Walsh, who is designated as an amiable elderly merchant. He is not jealous of his wife's handsome cousin, who lives a good deal upon him, and is in the habit of asking him to back bills. As she is not thwarted, Mrs. Walsh keeps her feelings so far in abeyance as to live happily with her husband, and to enjoy her worldly comforts, Walter Goring being always at hand to adore her, and call her his "goddess." She was not, we are told, indifferent to his future; "and above all things she did ardently desire that he should marry money, not having any of his own," but it was always understood that she herself should continue the first person in his regard. For this purpose she sought out an heiress from Bengal, "who was blessed with an ungainly form, an awkward temper, and 50,000." Walter Goring declines the heiress, because, as he delicately says, "she looks like

a nigger with a rush of blood to the head." He has unlimited taste for flirtation, and, amongst others, he flirts with Charlotte, or as she is called "Charlie" St. John, a penniless young lady, who having, with her sister, been left to the guardianship of a man who was the only friend left to her father when he died, and who made an offer of marriage to the elder sister, that he might have a home for them, both, and give Charlie a good education. He is a good husband to the sister, and a kind brother-in-law to Charlie, who, however, ignores all cause for gratitude, because he has "a mile of upper lip" and pompous manners. She treats him with disrespect, and his wife with contempt, because the wife admires her husband and loves her children, until naturally she is felt to be a great nuisance in the family. Eventually, she marries a rich man for the sake of getting away from the home she has made so uncomfortable. The story of her wedded life is unpleasant. The marriage does not prove a success in any way, as the husband is ruined, and takes to drinking: a case is made out for Charlie to show that she is an unappreciated woman, and to excuse her attachment to Walter Goring. Walter lives chiefly upon his cousin's husband, until an old uncle dies, who leaves him the family estate, with an illegitimate young lady, his daughter, to take care of, and whom he is to marry after a certain time, under pain of forfeiting the estate. "Daisy," as the young lady is named, is a deceitful, dramatic, bad style of young woman; but she has yellow hair and cobalt blue eyes,—which are mitigating circumstances. Walter Goring is attracted by whichever of the three women he chances to be in company with, and there is much feminine heart-burning in consequence. Daisy dislikes her guardian, and loves a gambling, worthless man, who declines to marry her, though she runs away to ask him; and when she sees the other two women care for Walter, she sets herself to win him, in which she succeeds so far as to cajole him into an offer of marriage. This is all told in an unpleasant manner, which gives an impression of the absence of real feeling in all the personages concerned. Charlie learns to write novels, and there is much literary slang talked; but "to make money" is the only aspiration, the only motive recognized. The two chief ladies become widows; Walter's marriage with Daisy is broken off in consequence of a somewhat astounding discovery, and the troublesome young lady is pitied and petted, and endowed with 2,000 a year, to enable her to marry her lover; but she dies, and is as much regretted as if she had deserved to be so. Walter marries "Charlie," and we are allowed to hope that, during the second marriages, the ladies will see no one else they like better. Miss Thomas should do worthier things than "Walter Goring."

What Money Can't Do: a Novel. By the Author of "Altogether Wrong," &c. 3 vols. (Newby.)

THERE are some subjects which none but a master hand ought to touch, for only a master insight into human nature could render them intelligible. Anatomical demonstrations, when skilful, have their own value and beauty to those who know their meaning; but to none can mere wounds, produced by unskilful hacking and bawing, be other than an unpleasant sight. It is the same with the morbid anatomy of human nature. The studies must be skilful and true; otherwise they are idle and disagreeable. The novel of "What Money Can't Do" is a performance of this latter description. A mother who has betrayed her husband seeks

to avert the discovery of her secret by forcing her daughter to marry a low, vulgar, contemptible man, when she knows her to be attached to another man, from whom she has wilfully separated her—knowing, too, that he was in all respects worthy of her child's love. The daughter is not told the mother's secret. She is worked upon to make the sacrifice to save her father from some unknown disgrace; she guesses the truth and consents. Balzac would have made a powerful story out of these materials; but the author of 'What Money Can't Do' has only made one that is coarse and dull. Mrs. Crawford, the mother, is represented as an excellent woman and a happy wife. She and her husband have lived in India many years; two of their children, daughters, have been sent to England, and one younger child, a son, is with them in India. When they come to England, they bring a little girl, the child of a friend, who, before his death, has requested them to bring her over to his relatives, with whom she is to live, and to whom he has left a handsome share of his immense fortune. These relatives are sordid, vulgar, and poor; the details of their life are given at great length, and are repulsive. It is vulgarity pure and simple, and without any humour to redeem it or kindness of nature to soften it. There is a mystery about the child's mother: nobody knows who or what she was. The brother of the child's father is connected with a despicable attorney, who ferrets out the secret; and, to save herself, the mother consents to sacrifice her eldest daughter. She appears to have sinned from the smallest possible amount of inclination or temptation, for we are told she did not love the man; and she behaves in a more dastardly and foolish manner when she is threatened with discovery than any woman who had kept her own counsel for so many years would have been likely to do. The daughter behaves with a false morality, which is not made heroic, though it might have been had there been any genius at the author's command. The machinery of the tale is very clumsy; insignificant, rambling details fritter away the interest. Marion, the child who is the evidence of all the bygone sin and shame, is simply a detestable, ill-behaved child, and almost slips out of the story. All the history of poor Maud's married life is unpleasant, and even her devotion to her husband after his accident does not redeem it. The great fault of the work is its diffuseness; it runs to waste on all sides. Under a skilful hand the story might have been made effective; but as it stands it is quite the reverse.

A Critical History of Christian Literature and Doctrine, from the Death of the Apostles to the Nicene Council. By James Donaldson, M.A. Vols. II. and III. (Macmillan & Co.)

THESE two volumes contain the writings of those called the *Apologists*, Justin Martyr, Tatian, Theophilus, Athenagoras, Hermias, Hegesippus, Dionysius of Corinth, Melito, Apollinaris, with the letter of the churches in Vienne and Lyons. The most conspicuous name in the list is that of Justin; and therefore by far the greater part of the second volume is devoted to him and his works.

The first thing that strikes a reader is Mr. Donaldson's full acquaintance with the writings he gives an account of, his familiarity with the works of Continental and other scholars who have written about them, his carefulness in bringing out the views which these early apologists entertained, his calm temper and cool judgment, and his earnest desire to embrace everything that contributes to put his readers in possession of the whole subject. The critic is well furnished

for his task. He sets about it with a mind richly stored and a sober judgment, which are necessary qualifications for its successful treatment. Hence his volumes are scholarly and well digested. No student of early Christian literature will consult them in vain. We cannot say that the author is acquainted with the *entire* literature of his subject; for there are books which he does not seem to know, or which at least he does not refer to. Why Niedner, Gieseler and Kurtz are ignored, not to speak of Jacobi, we cannot say. Yet the author has used a number of inferior books which are absolutely worthless. Is it possible that he did not know how to separate the bad from the good, the critical from the uncritical? Or with the desire to be comprehensive, has he unconsciously missed some of the best works connected with his theme?

Another thing which is apt to strike the reader is Mr. Donaldson's freedom from strong theological prepossessions. He is a layman, and all the better fitted for bringing out the opinions of theological writers as they lie in their books, without perversion. It seems to be a matter of no moment to him whether the early apologists were orthodox or heterodox on certain points; whether they held plenary or non-plenary inspiration, eternal punishment in a future world, or non-eternal. This is right and commendable. A critic ought not to put his own sentiments into the minds of others; all he has to do is to give the opinions of those whom he professes to set forth with candour and impartiality. He may comment on them, if he will; but let him state them fairly and fully. In this respect the author presents a favourable contrast to Priestley's 'History of Early Opinions,' Burton's 'Testimonies of the Ante-Nicene Fathers,' Bishop Bull's 'Defence of the Nicene Creed,' and Lamson's recent book. One-sided productions like these are not very trustworthy. Guides like Bishop Kaye and Mr. Donaldson are preferable. The method pursued by the author is excellent. Thus, he treats of Tatian under these six heads: His Life—Writings—Estimate—Abstract of Oration to the Greeks—Doctrines of Tatian—Literature, embracing MSS. and Editions.

Difficult and delicate questions in theological criticism are occasionally touched in the pages before us. They do not, however, necessarily belong to the treatment of the subject, though they may add to its completeness. Here the ability, acuteness and impartiality of the author are most tested; and accordingly he is least successful. We notice that wherever a point which has been elevated to some importance by the Tübingen critics comes before him he is not well versed in the works or essays in which it is best discussed, that he lays aside some of his wonted calmness, and proceeds to settle the matter very briefly. In so doing he does not see the case in all its bearings, and evinces a very moderate sagacity. An example may be seen in Vol. III. pp. 244–248, where the testimony of Apollinaris about the Passover and the Quartodecimans is handled in a perfunctory style. Mr. Donaldson does not perceive the real point in debate; or if he does, he mystifies it by arbitrary assumptions. Another example is found in Vol. II. pp. 330, 331, where the "Memoirs," so often quoted by Justin, are briefly treated, and the opinion that they were the Gospels is pronounced extremely probable. It is evident that the author has never read Hilgenfeld's 'Der Paschastreit' (1860), nor even Volkmar's Essay in Zeller's *Jahrbücher* for 1855. The "satisfactory explanation," which he refers to in a note, given by Dr. Lee, is directly contrary to evidence. Far better that these questions had not been attempted than

that they should have been so superficially handled. The author has not studied the books of the Baurian party, and is adverse to their tenets at the outset. In dealing with them impartiality forsakes him. This is unfortunate, because it will strengthen a prejudice in their favour in the case of such as are already disposed to agree with their one-sided tenets.

In like manner, the discussion of the *Monophysite* Fragment on the Canon, Vol. III. p. 204, &c., is unsatisfactory. He does not know what Volkmar has written about it; and parts of his reasoning against Bunsen are invalid.

An attentive reader of the reasonings of the author about Hegesippus will also observe a tendency to controversial one-sidedness, different from Neander's observations on the same subject. Hegesippus's account of the apostle James and the manner of his death bears an Ebionite stamp most clearly, as Neander and Gieseler admit; from which the inference is not improbable, especially in conjunction with other circumstances, that Hegesippus was a Jewish Christian. In opposing Baur and the Unitarians, whom Donaldson curiously puts together more than once, he is inclined to go to the opposite extreme, losing his calm balance, and dogmatizing a little more than is necessary. Whether they be right or wrong in relation to Hegesippus's belief, matters little; and it would have been safer in our author to have imitated the judicial moderation of Neander. Nor does the way in which Mr. Donaldson speaks of Tatian's Harmony, and the account Theodoret gives of it, commend itself to our approbation. That it was a *harmony of the gospels*, in the common acceptation of that phrase, there is no proof. Rather does it seem to have been composed out of canonical and apocryphal gospels; so that it bore some resemblance to the "Gospel according to the Hebrews." Nor is there any reason for disparaging the testimony of Theodoret, who says, that he put all the copies of it in his diocese aside, and introduced the Gospels of the four Evangelists. On the contrary, it is intrinsically probable and trustworthy. Mr. Donaldson would make Theodoret one of the greatest blunderers, for the sake of upholding the credit of Tatian's *Diatessaron*; though he is aware that Tatian, being a Gnostic, might readily leave out the genealogical parts of the Gospels and all that related to Christ's nativity.

The following extract will show the author's style and manner of writing:

"Justin stands pre-eminent among the *Apologists* of this age. He was respected and revered by the ancient Christians, and his writings are to us the most important we possess for the elucidation of the history of Christianity in its contests with Heathenism and Judaism in the middle of the second century. It would be absurd to claim for Justin a high place if he were judged merely by the powers of his mind. He is not a profound thinker; he has no great philosophic grasp; he does not arrange well what he has to say, nor does he say it in the best manner possible. On the contrary, his style is careless. Like the other *Apologists* of his age, he deemed it wrong to trick out the truth with cunning words of man's wisdom. He again and again comes back to subjects which he had discussed only a few chapters before. Though he always has a distinct train of thought, yet he often fails to express the connexion in words, and it is only by patient thinking that we reach it. Yet Justin is not without considerable merit. He would have been an earnest man even if he had remained a heathen. He must have received a good education. We have seen how eagerly he went to one philosopher after another in search of true knowledge. His works bear testimony to very extensive reading; and especially in a candid representation of the opinions of previous philosophers he is

passed by none of his contemporary Apostles."

With all its drawbacks, the book before us may be safely recommended as one from which a reader will derive both profit and instruction. No other in the language can supply its place. If the author cannot be followed implicitly, if his judgment be occasionally at fault, and his critical faculty not of the highest order, he can hardly be blamed. If he has inserted extraneous matters,—such as arguments for and against the authenticity of works which critics have agreed to withdraw from the names once attached to them,—he will probably find it easier to contract his discussion in future volumes. He is a scholar—one who had studied his subject before he wrote; and is doing good service to truth and charity by showing that the ante-Nicene fathers had no compact, consistent, or definite creed, such as those of a later time.

Geography in Rhyme, adapted for Young Pupils and the Use of Schools, with Questions for Examination. By Marion Devereux. (Allan.)

We have verses on most subjects, and why not on Geography? The Bible has been turned into rhyme; 'Paradise Lost' was also put into rhyme. Our French neighbours carry off the palm in this passion, as in so many others. So early as the third century, Richard Dannebaut, an Anglo-Norman, versified the Institutes of Justinian, and Nicholas Dourbault dressed up (in 1280), 'La Coutume de Normandie,' in metre of eight syllables. In more recent times, a similar subject, 'La Coutume de Paris' was published by Garnier Deschênes, which passed through three editions. French verse has also softened the asperities of technology. Among many treatises on grammar, in rhyme, there is the well-known one, 'Le Jardin des Racines Grecques,' which is not deficient in elegance. He introduces the subject thus:—

Entre en ce jardin non de fleurs,
Qui n'ont que de vaines couleurs,
Mais de racines nourrissantes
Qui rendent les lunes savantes.

Our own burlesque poem, 'The Loves of the Triangles,' will be recalled by the serious and not inelegant 'La Géométrie en Vers Technique,' which gives most accurate definitions, in the following style:—

A l'abri de l'envie, en compagnie fidèle,
On voit marcher de front deux lignes parallèles.

In 1805, Flacon gave us 'Le Code Civil mis en Vers.' Other nations have also been bitten by the disease. In the sixteenth century, a Spaniard versified a treatise against the heresies of Castro, the Archbishop of Compostella. Two centuries afterwards, Gennaro, an Italian lawyer, paid the same doubtful compliment to the Digest; but a daring English lawyer, in our own times, has exceeded him in temerity by turning the State Trials into heroic couplets!—"specimens" of which were published by Mr. Moile in 1840, and a second edition was called for in 1842. This partial success does not seem to have encouraged the learned author to a further venture; possibly the reading public thought there was trouble enough in the subject, without any addition.

Law does not seem to be of such thorough antagonistic material as popularly imagined. One M. Paradol was tried, at Paris, in 1822, for composing five songs, which were charged with being directed against the throne, the public religion and morals. After his counsel had done his best, the accused pleaded his own cause in verse, which excited the enthusiastic plaudits of the crowded court. We fear, however, that he only earned the usual reward of poets, "more praise than pudding," as he was con-

victed, and sentenced to six months' imprisonment.

We have said, however, so much of other and older attempts at making verse a vehicle for instruction, that the present little book must be dismissed with a brief notice. Miss Devereux (who belongs to the scholastic profession) tells us that having "frequently observed the remarkable facility and never-ending delight with which any subject presented in the form of rhyme is studied and retained in memory," she cannot but feel convinced that a Geography written in that attractive style will be warmly welcomed by the juveniles, by many of whom this most important subject is often-times found difficult and irksome."

We trust that the fair author's conviction will be found a true one; her little book may be safely placed in the smallest pair of hands. The elementary facts of geography are given in a simple and facile form; while a large amount of information is conveyed in a pleasing and natural style. Miss Devereux never forgets that she is catering for the very young; and although occasionally tempted to rise into a poetic flight, she manages to keep her fiery Pegasus "in hand."

Considering the harsh and repulsive form in which instruction is too generally administered to that most delicate of all structures, the youthful mind, we receive any attempt to smooth the road to knowledge with welcome. Many a "tear" now uselessly shed, although "wiped with a little address," might be saved, if the writers of children's books knew something more of the nature of the minds they seek to interest.

James Meetwell; or, Incidents, Errors and Experiences in the Life of a Scottish Merchant. 2 vols. (Edinburgh, Nimmo.)

"THOSE who peruse these volumes in the expectation of finding the qualities which generally characterize fiction will not meet with what they may probably wish; and that for the simple reason that the book is not a work of fiction." Such is the opening sentence of the Preface to this book, and we can easily believe the statement. We can readily believe that we have a genuine autobiography before us; that James Meetwell is a being of flesh and blood, and not a figure constructed from the inner consciousness of some writer who is outwardly conscious of the ways of Scottish merchants. Yet, on the whole, it matters little whether or not the statement in the Preface is strictly correct.

It is remarkable that the books most noted for their reality have generally been fictitious, and that autobiographies, written by unskillful hands, have the air of inventions. How difficult it is to persuade one's self that Gulliver is untrue, unless one has the hardihood of that Irish Bishop who said that the book was full of improbable lies, and that, for his part, he hardly believed a word of it. Who does not believe in Robinson Crusoe rather than in Alexander Selkirk? Mr. Kingsley tells of some one who complimented Thackeray on parts of 'Vanity Fair,' but thought Sir Pitt Crawley impossible. The author replied that amongst the characters cited Sir Pitt was the only one taken from life. It is possible we may be wrong in accepting the statement of the Preface about the authenticity of James Meetwell, and that the whole book may be fictitious. There are some things which we have noticed as throwing doubt on its reality; but the signs of its reality predominate. Anyhow, whether the autobiography be genuine or not, a genuine man speaks from its pages. It is the record of a simple life, tinged with the sober colouring

that suits it best,—a life passed in humble business and never rising above humble joys. A story without stirring incident or highly-wrought passion,—a character in no way differing from the mass of common men,—and a lot the same as that of so many whose names are not known beyond their own circles, may seem unworthy of being told in two volumes, or commended to any save quiet and homely readers. But we are sure that all who have leisure for "short and simple annals," or who do not disdain humble feeling and touches of true pathos,—all, in short, who have not got beyond nature, will thank us for our recommendation. We need to be reminded sometimes of everyday joys and trials. It does us good to be told what others are really doing, and towards what goal large classes of our countrymen are striving. And it may do us even more good to have our eyes wetted with honest tears at the sight of domestic tragedies, such as must come sooner or later in every household.

The story of James Meetwell's life is not one that bears telling in brief. Incident, properly speaking, there is none; for the facts of his wishing to exchange town business for farming, and finding that he had mistaken his vocation, of serving an apprenticeship at Glasgow and then taking his uncle's shop at Leith, of giving bills rashly and being almost overwhelmed during a commercial crisis, are trivial when taken by themselves; yet the reader finds himself interested in them. When a bill comes due and there are no assets at the bank, we look to see how the storm is weathered; and if we can enter so fully into these accidents of a man's business from the plain, straightforward way in which he tells of everything that happened to him, we are naturally moved still more by the accidents of life which befall him. The loss of his wife is related with most affecting simplicity, and the way in which, when describing the stillness of the house after her death, he says that he "missed even the long-teasing cough of poor mamma," brings the whole scene home to us. Such touches may not be conclusive as to the reality of the Scottish merchant, but they leave us no doubt whatever about the merit of his book.

The Great Voyage to the Huron Country, situated in America, towards the "Sweet Sea," and the remote Boundaries of New France, otherwise Canada. With a Dictionary of the Huron Language—[Le Grand Voyage au Pays des Hurons, &c.]. By F. Gabriel Sagard, Theodat. Edited by Émile Chevalier. Two Parts. (Paris, Tross.)

History of Canada and of the Voyages made thither for the Conversion of the Infidels, by the Frères Mineurs of the Recollets (Order of St. Francis)—[Histoire du Canada, &c.]. By F. Gabriel Sagard, Theodat. Two Parts. (Paris, Tross.)

WHEN the Rev. Mr. Kip published, in New York, some twenty years ago, his translation of some of the "Lettres édifiantes et curieuses écrites des missions étrangères," he took occasion to say, that those early missions formed a page in the history of North America which had never been written. Mr. Kip must have meant written in English, for Brother Sagard had, in 1632, published the record of the Huron mission, and in 1636, that of Canada. The name of Sagard is altogether omitted from the list of missionaries given by Mr. Kip, but he gives them all credit for sincerity, humility, courage, perseverance, and good example, and he notes the chief of those who suffered cruel deaths at the hands of the savages. Many of the sufferers were long piously remembered,

even among the tribes at the hands of whose members they had suffered terrible death. Their teaching bore good fruits, but there were no permanent good results, and the Huron who saluted the grave of an old father of missions, had perhaps been, for a long period, an attendant on his teaching, only to turn away at last, with some quietly-expressed words of contemptuous unbelief.

It may happen to some of us, occasionally, in England, to hear a bishop, in a country church, near the episcopal palace, earnestly soliciting his hearers to contribute funds towards the conversion of the benighted heathens in Christian lands; at the same time, perhaps, within a quarter of a mile of the church, those hearers, on their way homeward, may come upon a gipsy encampment, which brings them into the heathendom to the reforming of which they have just contributed their gold or their silver. If there be a sort of Sabbath idleness in that camp, it is not out of respect to the day, but because of the fact that people are shy at dealing with them; and the most curious girl will not cross the hand of a gipsy, on a Sunday, even to know the name, the colour of the hair, and the handsome fortune of the man she is—not—to marry. All else, however, is savage life. The men are reclining in groups, or lounging about, or in pairs, meditating farmyard raids, or calling rudely to the women who tend on them with mingled humility, arrogance and fear. The women not so engaged are under canvas, decking their persons, or talking camp scandal. The children are everywhere but where they should be, bringing themselves up to a bad way of life and the admiration of their sires. The church is as foreign to these English nomades as ever cathedral was to Hurons in the days when they knew no gods but the Great Spirit. When the good French missionaries walked from Paris to Dieppe, where they embarked for a three months' voyage, to convert the savages beyond the Atlantic, they passed through scenes, even in the capital, which must have suggested to them that there was a harvest for the labourer at home.

The little French volumes named at the head of this article are reprints of those published two centuries ago, and they are full of quaint, curious, and mingled grand and mean circumstances. While on the voyage, Sagard relates how the crew of his ship stopped a smaller English vessel, stripped it, and all on board of it, of everything valuable, and left the poor fellows nothing but their lives. It was the "custom of the sea," says Sagard, who made no attempt to dissuade his civilized countrymen from acting with the violence of the savages whose habits and morals he was on his way to refine. The plundered English, perhaps, owed their lives to him; at all events, they made him a little thank-offering, which he declined to accept, being, as he charitably says, afflicted with the afflicted, even when they do not merit his compassion! This feeling against the English breaks out pleasantly on other occasions; but we must make allowances for it, seeing that the two people had then no international regard nor respect for one another, and that, in the eyes of Sagard, "*les Anglois*" were heretics for whom he could have little or no pity.

Although we have no doubt that these missionaries fulfilled all that their superiors required of them, to the best of their ability, and with the utmost unselfishness, yet they seem, now and then, to have performed their duty in an exceptional way. We find them conversing with women on subjects which, we believe, women in civilized countries only talk of amongst themselves. There is no harm, nor scandal, nor

reproach therein; but it is impossible to read of the good fathers sitting down amongst a bevy of matronly savages, and calmly, but curiously, putting questions to them and answering questions put by them, the result of which must have been to enlighten either party on the lives, ways, powers, qualities, and manners of ladies of their respective communities—and under peculiar circumstances. Again, in the vocabularies of Indian languages given here, there are sentences which no decent person probably would now ever find himself called upon to utter. We should like to know how the fathers obtained the most singular of these from the Hurons or Canadians, and which party, the civilized or the savage, committed the offence which a Huron and French translated paragraph in the vocabulary directs the offender not to commit again!

This is not the only singular matter in these books, which are full of curiously suggestive things. Ever and anon, the reader is reminded that he is absorbed in details of a period when manners were regulated by a different standard from that which we now follow. This, of course, only makes the books more salty; and we must add, that the piquancy is not diminished by the old French in which the details are recorded. We should add, that the work on Canada will only be completed in the fourth Part.

OUR LIBRARY TABLE.

Turkey. By J. L. Farley. (Low & Co.)

Mr. Farley has produced a sound and solid work on the actual state of the Ottoman Empire; a sort of year-book, presenting a picture of the present condition of things in that country under the several heads of Produce, Finance, Roads and Canals, Commerce, Politics, Government, and the like. The book is dedicated to Fuad Pasha, of whom it circulates a characteristic portrait. Mr. Farley is no new writer on Turkey; he has access to official papers; and he brings a large personal experience of the country to bear upon the topics discussed. Readers wanting such information as he offers can hardly do better than consult his convenient book.

The Cattle Plague: with Official Reports of the International Veterinary Congresses held in Hamburg and Vienna. By John Gamgee. (Hardwicke.)

THIS is much too big a book for its purpose. The chief object of the author seems to have been to prove that the disease is incurable—that he has always said so, and that the veterinary profession everywhere has always been of that opinion. But such a theme neither requires nor deserves the nine hundred pages which are here devoted to it. It is probably true enough:—all evidence hitherto, at any rate, has led that way; but a man needs a wonderfully sanguine and impulsive temperament to muster enthusiasm enough over such a lamentable confession even to read, much more to write, the nine hundred pages in which it is here elaborated and recorded. This, however, is just the temperament of Prof. Gamgee. It has before this led him beyond his depth; and we hope that things will not ultimately prove so bad as it now leads him confidently to declare that they are. Our experience hitherto, indeed, can hardly be exceeded in the future. This new poison which has been imported has run its course, regardless of all treatment; and the only help the book can give is to point out the earliest symptoms of the attack in order to the immediate isolation of the healthy, that they may not receive the poison into their system, and the immediate destruction of the infected, that they may not further breed the poison and disseminate it. But it does not need nine hundred pages for this. The use of the thermometer seems to be the only novelty described in Mr. Gamgee's treatise. A marked, though not very considerable increase in the temperature of the body is the earliest evidence of the disease;

but as this is characteristic of other diseases also, it cannot give us any definite information. This and the results, so far as ascertained, of chemical and microscopic investigation are the principal contributions of the author to our further knowledge of his subject. The symptoms and *post mortem* appearances, the details of the various kinds of treatment, all ineffectual, which have hitherto been tried, are very fully described, and the several plans of prevention are also given, and these may be also declared to have been hitherto ineffectual, for the disease is attacking fresh cattle at the rate of half a million heads per annum still, and killing between eighty and ninety per cent. of those it attacks. But all this needed not a quarter of the bulk before us for the most exhaustive discussion of it. More than half of it is filled with the weekly government returns of the disease in this country, and with a full report of the veterinary conferences referred to on its title-page. The book is, as we said, altogether too big for its purpose.

Runnymede and Lincoln Fair: a Story of the Great Charter. By J. G. Edgar. Illustrated by Robert Dudley and W. Harry Rogers. (Beeton.)

FULL two years have passed over the grave of Mr. John George Edgar, whose early death removed an admirable writer of history for children, and cast gloom over more than one literary coterie; but the pure and vigorous English of his pen is still running through the press for the first time. As a work of art, and an illustration of an important period in English history, '*Runnymede and Lincoln Fair*' may be ranked with the best of its author's writings.

Sweet Counsel: a Book for Girls. By the Author of '*Papers for Thoughtful Girls*' (Warne & Co.)

IN a style that reminds us of A. K. H. B., and the other essayists who say in five hundred words what less loquacious people say in ten, Mrs. Sarah Tytler gossips, with wearisome prolixity and irritating self-complacency, about the duties of girls to papas, mammas, brothers, sisters, uncles, aunts, cousins, servants, and all other persons with whom young ladies ordinarily come in contact. An amiable and well-meaning woman, the author is doubtless under the impression that such books as '*Sweet Counsel*' are calculated to do good. That they will work much harm we do not fear. But however inoffensive and innocent it may be in all other respects, some undesirable consequences are likely to flow from a literature which encourages young people to talk copiously when they should be silent, and to start as teachers upon a very slight and superficial knowledge of things in general.

Poems of Purpose and Sketches in Prose of Scottish Peasant Life and Character in Auld Langsyne.

—*Sketches of Local Scenes and Characters.* With a Glossary. By Janet Hamilton. (Glasgow, Murray & Son.)

"I was never learned," says the namesake to the authoress of '*The Cottagers of Glenburnie*',—"I never tried to write till I was fifty years of age, when I invented a sort of calligraphy for my own use, and to preserve my compositions till I gave them to be written off by my husband or son." Our authoress, who adds that she has reached the age of threescore and ten, by the above simple confession places herself in the rank of what may be called the uneducated authors of Scotland,—this including "*the Ettrick Shepherd*," and those virtuous, high-hearted and gifted peasant brothers, the Bethunes. With or without such claim on good construction, Mrs. Hamilton's miscellany calls for no apology. We could name flashy verses by daughters of ducal houses not half so genuine as hers, and novels, which are devoured edition after edition, intrinsically less worthy, in matter of observation and truth of style, than her sketches of "*Auld Langsyne*."

Acrostics, in Prose and Verse. Second Series. Edited by A. E. H. (Bosworth.)

In their Preface to this clever collection of verbal puzzles, the compilers say, "The favourable reception given to the last year's volume of *Acrostics* has encouraged the editors to prepare another

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ing, the young man won the Chancellor's medal for an English poem. The first story may be—to his honour—as true as the second: for Whewell had great rapidity of acquisition, and a tremendous memory. He took his degree in 1816, and was second on the Tripos. His conqueror was the late Mr. Jacob, of the Chancery bar, whose success made the University wonder: but he was, in his way, as extraordinary a man as his competitor. Mr. Whewell (who became a Fellow of his College, and one of the Tutors) threw himself into the reform of the University mathematics, with Peacock, and Herschel, and Babbage. He wrote works on mechanics, the first of their kind in the University, and which aided the cause powerfully. But his exertions in this field are almost forgotten: his later writings have a wider interest.

Dr. Whewell was appointed to the Mastership of his College by the Crown, on the resignation of Dr. Wordsworth, in 1841. This appointment, made by the Ministry, has, of course, something political about it. It cannot be denied that Trinity men in general regretted that the choice had not fallen on Dr. Peacock, who was opposed in politics to the government of the day. But Dr. Whewell had a very successful career as Master; and in one particular the College will have good reason to remember him. Made rich by two marriages, as well as by a lucrative office, he was very liberal to the College: and he presented a *hostel*, or large collection of chambers for undergraduates, built on ground opposite to the College-gate. In spite of some little rubs, his rule as Master was peaceful and honourable.

We shall not even enumerate the large number of volumes on the principles and history of philosophy which will preserve Dr. Whewell's name. He acquired a very large stock of erudition; and had much information on almost every subject. Sydney Smith is well known to have said of him, "Science is his *forte*; omniscience is his *foible*." A good *gibe*; but many do not understand it; and to those who do there is a retort. The two words, *forte* and *foible*, are the technical names for the strong and weak parts of a sword-blade: and it is certain that the *foible* of some weapons is stronger than the *forte* of others. So it was with our subject. We have often been amused by the laughter at the above witticism of men whose power in their own especial business was below Dr. Whewell's power in things far remote from his scientific studies. For example, Whewell was stronger in half a dozen extra-scientific pursuits than the Rev. Sydney Smith was in theology.

Dr. Whewell was not popular. His manners had not the polish which is only acquired in early youth. His spirit was somewhat boisterous and overbearing; he was occasionally uncivil. But he had a kind heart: and in his excesses there was what is not very common in such cases; he did not stand out against reason, and he could be put down by reason. He had candour, and was not ashamed to show it: he could give up a point which he had been maintaining with far too much of overbearing assault. He was, in truth, honest; and, likely enough, fancied himself a very well-bred man, as Sam Johnson did before him. Opinion, which bore hard upon his fault, paid a tribute to his character in the mode of its censure: it confined itself to the defect. Had there been anything else against him, the general dislike of his manners would have brought it into notice. But nothing was ever laid to his account except rudeness and omniscience: and the second would have been admired if it had not been for the first.

Dr. Whewell had a poetical mind, ready at imagery, strongly perceptive of analogy, and powerful at retort. A whimsical instance of the second will amuse the mathematician, and readers in general will catch a glimpse of it. A mathematician said to him, "I want very much to have a name for the functional symbol $\phi \theta \phi^{-1}$; what should I call it?" "A sandwich, of course," answered Whewell, without a moment's hesitation. The general reader—would he were extinct!—will see the two bits of bread and the bit of meat between them; but he would not understand unless he were told, that ϕ and ϕ^{-1} perfectly represent the bits of buttered bread turned contrary ways.

A person in company said that he meditated a book-tray to be suspended from the ceiling, with counterpoises so as to draw up or down, as wanted. Whewell immediately struck in with—

Bring down divine philosophy from heaven
To mix with men.

A large number of sayings will be remembered, we have no doubt; but we are confident that, in spite of overbearance, if there be such a word, nothing ill-natured will be recorded of him.

The melancholy manner of his death has created universal sympathy: the worst we ever heard of him—we have said it—need not be kept back. How many will wish that he were yet alive to run them down! His little defects will be forgotten; his long career of energetic utility will be remembered; and his writings will be the study of the young philosopher. His College will not forget the Master who was, if ever such there were, a thorough *Trinity Man*.

FERDINAND WOLF.

LETTERS from Vienna bring tidings of the death of Ferdinand Wolf in that city on the 18th of February. As he was born at Vienna on the 8th of December, 1796, he was in his seventieth year; but his health and strength were till lately such that he looked nearly ten years younger, and his friends anticipated fresh contributions to literature from his pen for some time to come. His death will be a loss, not only to German literature, but still more perhaps to Spanish and Portuguese, to the cultivation of which he had devoted himself with particular energy and success. His name was well known in the Peninsula from his *'Floresta de Rimas modernas Castelanas'*—a selection of modern Spanish poetry—and from the *'Primavera y Flor de Romanzas'*, a critical edition of the best and most ancient Spanish ballads, brought out by him in conjunction with Conrad Hofmann. The first of these works was illustrated with critical and biographical notices of Spanish poets; the second with an historical introduction and copious notes, drawn up by Ferdinand Wolf and his fellow-editor, in classical Castilian. Though thus a master of the language, Wolf never had the pleasure of setting his foot on Spanish soil; but "knew the living language as the dead." Another of his works, his history of Brazilian literature, entitled *'Le Brésil Littéraire'*, was issued in French only; but in this case the French translation was made by a friend from Wolf's German manuscript; he had no such love for the language of Corneille and Racine as for that of Calderon and Cervantes.

Wolf was born, as has been already mentioned, at Vienna, in 1796; and, with the exception of a residence at Grätz, in Styria, from 1809 to 1819, partly as a student at the University, he remained at Vienna all his life. He had been intended for the profession of an advocate; but his attachment to literary history was so strong that he sought and obtained, in 1819, a subordinate position in the Imperial Library; and rising eventually to the rank of "Custos" of the manuscripts, was for forty-seven years one of the most valued and efficient officers of that great establishment. He was also Honorary Secretary to the Imperial Academy of Vienna from its institution in 1847, and was a frequent contributor to its *Transactions*; a remarkable, but too little known series of volumes, which rival in interest those of any contemporary learned Society in Europe. One of his earliest separate productions was the *'Sage vom Bruder Rausch'*, an essay on the mediæval story of Friar Rush, printed in 1835, in an edition of fifty copies only, and drawn up in conjunction with his friend and colleague, the marvellous Stephan Endlicher, the great botanist and great Chinese and classical scholar, whose sudden death, not long after the stormy days of 1848, was attributed to suicide from despair at the turn affairs had taken. About this time Wolf's labours extended over the whole field of mediæval literature; and his essay, *'Über die Lais, Sequenzen und Leichen'* (*'On Lays, Sequences, &c.'*), in 1841, threw a light on one of the less-known portions of that subject which fixed his reputation. Later in life he grew more accustomed to confine his researches to his favourite Peninsular languages. In 1859, in his *'Studien*

zur Geschichte der Spanischen und Portugiesischen National Literatur, he collected together, with additions and improvements, many of his scattered contributions to the history of the Spanish drama and kindred subjects; and at the same time he began to contribute similar articles to the *'Jahrbuch für Romanische und Englische Literatur'*, edited by Adolf Ebert, which is one of that class of periodicals on particular branches of literature, in which French and German are so rich, and English at present so deficient. It must be acknowledged that his predilection for his favourite languages made him somewhat too indulgent a critic, and that the specimens of the Brazilian poets and romancers which he appends, to the extent of some hundred pages, to his *'Brésil Littéraire'*, do not always bear out the strain of admiration with which he speaks of the authors in his text. This was in close accordance with the character of the man, who is spoken of by those who knew him well as fully as amiable and unassuming as he was learned; and in the case of Ferdinand Wolf this is no slight panegyric.

LITERARY COPYRIGHT.

A case in Chancery, Kelly v. Morris, has recently been heard, in which the decision given by the Vice-Chancellor Sir Page Wood is of great importance for the guidance of compilers and publishers of works of general reference. It appeared that since 1836 the plaintiff has been the proprietor of the copyright in *'The Post Office London Directory'*. Since that time considerable additions and alterations have been made in the annual editions of the work, which now contains twelve divisions or directories. It is a ponderous volume of nearly 2,500 pages (exclusive of the advertisements), indexed externally in a manner invented for the plaintiff, and first used by him in his Directory. In 1862 the defendant commenced the publication of a business directory, which contained the names and addresses of persons in trade and business only. In January last he published a bulky volume called *'The Imperial Directory of London'*, which contained extensive additions to the arrangement of his previous publication. The plaintiff complained that this new work was a piracy of his Directory for 1865, both in the general plan and design, and also in the details. Numerous instances were adduced in which the errors contained in the plaintiff's Directory for 1865 were reproduced in the defendant's work; and also cases in which changes having occurred in the names of streets and the occupants of particular houses since January 1865, these entries were adopted by the defendant, without the needful corrections. The plaintiff therefore applied for an injunction to restrain the publication of *'The Imperial Directory of London'*.

The defendant filed an affidavit, in which he stated the manner in which his work had been compiled. His case, in reference to those portions of it which contained the Street and Court Directory, was substantially as follows. He took the lists of streets and residents from Directories for 1865, including *'Webster's Royal Red Book'* and the plaintiff's Directory, and then sent round canvassers with forms to be filled up by the owners of houses, for the purpose of testing the correctness of such lists, and, if necessary, of making additions and corrections. If the house-owner made any correction, it was noted upon the list; but if the owner made no correction, or took no notice whatever of the form which had been left with him, then it was assumed that tacit permission had been given to insert the name as it appeared in the list, and that any mistake would rest with the owner or occupier omitting to give the necessary information. The defendant, by his affidavit, also propounded a theory of his own, to the effect that although any person living in a house was entitled to privacy as to the publication of his name, yet that such privacy was forfeited as soon as the name "was given to the public through some recognized medium of publicity." In such a case the defendant was of opinion that the name belonged to the public, and that the publisher merely held it in trust for a purpose, so that the public were entitled to use as public property the information contained in the directory of

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street-list in which the name had originally appeared. It was admitted that one of the canvassers had done his work carelessly, which would account for many of the errors retained in the defendant's work; but, on the other hand, several instances were adduced in which the information contained in the plaintiff's Directory of 1865 had been corrected and largely supplemented by the defendant in his publication.

Under these circumstances, the Vice-Chancellor decided that he would restrain the publication of the Court and Street portions of the defendant's Directory. He said the defendant was most completely mistaken in what he assumed to be his right to deal with the property of others. In the case of a dictionary, map, guide-book, or directory, where there were certain common objects which must, if correctly described, be described in the same words, a subsequent compiler must go through the same process which had been gone through by the first compiler. In the case of a road-book he must count the milestones for himself. In the case of a map he must go through the whole process of triangulation; and generally he could not take one word of the information previously published without independently working the matter out for himself, so as to arrive at the same result from the same common sources, using, it might be, the previous publication for the purpose of seeing if he had obtained the proper result, but no further. What the defendant had done was first to copy the plaintiff's book, and then to send out his canvassers to see if the information so copied was correct. If the canvassers did not find the occupier of the house at home, or could not get any answer from him, then the information was printed bodily, as if it was a question for the occupiers of houses merely, and not for the compiler of the previous directory, who had given his time, labour, and expense in its preparation. He found in the defendant's work the same mistakes not only in the names of occupiers, but also in the breaks and intersections of streets, and it was clearly established, in his opinion, that the defendant had taken his lists of streets from the plaintiff's Directory, trusting to his canvassers to correct any errors. The work was not compiled by the legitimate application of independent thought and labour, and there must be an injunction as to the Court and Street portions of the Directory, with liberty for the defendant to apply when he should have expunged from such portions all matter copied from the plaintiff's work.

We especially commend this decision to the consideration of compilers and publishers of maps and charts.

THE ROYAL ACADEMY.

WHILE the Government has the proposals of the Royal Academy under consideration, it is important to the public, and especially to the great body of British artists, that the *equity* of any grant and also the *legality and justice* of the constitution and management of the Royal Academy, should be fully discussed. Hitherto we believe the legality of that institution has always been assumed. Certainly, as far as we are aware, its legality has never been publicly questioned. The scope of the Royal Academy Commission of 1863 would seem to have precluded the Commissioners from raising or entertaining the question. We, therefore, propose to call attention to certain facts relating to the Academy which are either not generally known or have been most imperfectly understood.

The cardinal point, upon which almost all the discontent which exists, and the injustice complained of, practically turns upon the part of the non-Academic artists, or "outsiders," as they are usually denominated, is, that the Royal Academician should *for life* have the despotic command of the annual EXHIBITION at the Academy. From the peculiar and indeed, in free England, utterly unprecedented nature of the constitution and management of the Royal Academy, its Exhibition has necessarily become the *national* Exhibition. To such an extent has this arrived that it is now injurious to a painter or a sculptor if he has not at least one of his works exhibited at the Academy. Practically, it is found more advantageous to an artist's interests to have

his work placed ever so badly in the Exhibition than that his name should not appear in the Catalogue. The simple fact of a work being exhibited at the Academy, if unsold there, will generally insure its sale afterwards. But if reasonably well placed, and especially if favourably noticed by "the press," the sale is almost certain. The consequence is, that the Royal Academician, having obtained the absolute control of the national Exhibition, practically invest themselves with the command over the professional fame and prospects of all their less fortunate brethren. They can, at their absolute discretion, either promote a man's interests by placing his works advantageously, or they can most seriously injure him by placing them badly or refusing to admit them for exhibition. In the course of our observations upon this subject, we shall, by way of illustration, have occasion to notice a pamphlet ('On the Constitution and Management of the Royal Academy,' London, 1864), published by an artist of "distinguished merit," who ascribes his professional ruin to the manner in which his works were treated by the Royal Academician. We allude to the eminent portrait painter, Mr. John Partridge, who has now, we believe, retired from the profession, but whose pictures were generally known and admired about twenty years since. As he very justly observes, "It would seem, *a priori*, scarcely to need special evidence to demonstrate that arbitrary, absolute, irresponsible power, vested in a few men, over the reputation and fortunes of the large body of their professional brethren, must result in its frequent abuse; and that no minor reforms can be effectual while this the fundamental principle of the Royal Academy is retained—a principle, I believe, without parallel in any other institution in this country, totally un-English in its character and tendencies, and most deteriorating in its effects, morally and professionally, on the Academician themselves." The public will be able to judge whether this statement is exaggerated when they know the facts upon which that statement is founded, together with certain other facts to which we shall call attention.

The accession of George the Third took place in 1760. It appears that the first regular exhibition in London of the combined works of British living artists took place in that year, at the Society of Arts. It was, in all respects, a success. The importance of such exhibitions was immediately felt and appreciated by artists. Their works would not only have a chance of being seen there by thousands of persons, and perhaps be commended by the press, but a new and lucrative source of profit would likewise be attainable. In fact, the results of this first public exhibition in 1760 must have carried hope and consolation to the home of many an artist previously unknown to the public. In the following year, "The Society of Artists of Great Britain" was established; its chief object being that of founding an annual public Exhibition of the works of its members. In 1762, this Society commenced the plan of charging one shilling admission for each person. The Committee, at the same time, published an address, stating, amongst other objects, that "the purpose of the Exhibition was to advance Art; the eminent are not flattered by preference, nor the obscure insulted with contempt. Whosoever hopes to deserve public favour is here invited to display his merit." In 1764, the receipts from the Exhibition of that year having risen to upwards of 762*l.*, the Society petitioned the Crown for a charter of incorporation, which was granted in 1765. A complete transcript of it will be found at the Public Record Office, Fetter Lane, in the Patent Rolls, 5 Geo. 3, Part 2, 3639.

The liberal and perfectly equitable provisions of this charter are remarkable. The members were incorporated under the name of "The Society of Artists of Great Britain," and the corporation was to consist of a President, Vice-President, Directors, and *Fellows*, the number of the latter being *unlimited*. There were to be twenty-four Directors, of whom the President, Vice-President, Treasurer, and Secretary were to be four. During the first six months the *Fellows* were to be chosen by the Directors, but at all times afterwards by the *Directors*,

and Fellows for the time being. The President, &c. and Directors were annually to be nominated and chosen by the *Society*. The usual power of making by-laws was given for the government of the corporation and every member thereof; but no such by-law was to be binding until the same should have been read over and approved by the majority of the President, &c., Directors, and *Fellows* assembled for that purpose. In 1767, the produce of the Exhibition for that year had risen to upwards of 1,145*l.*, and two hundred and eleven artists, including the most distinguished at that time, had become members of the corporation. At this period the *Society*, exclusively of any protection it afforded to its own members, dispensed in charity 100*l.* annually, and it had accumulated a fund of about 3,000*l.* *Consols applicable to the establishment of a public Academy of Arts.*

Hitherto it seems the same Directors had been re-elected by the *Fellows* at the annual election of officers provided for by the charter. But the *Fellows* becoming dissatisfied with the management, especially because the Directors would not proceed to establish the contemplated academy or schools of instruction, for which the fund we have mentioned was applicable, the *Fellows*, therefore, suggested, as a remedy, that a by-law should be made whereby eight Directors should annually retire from office and be replaced by eight other members of the corporation. This reasonable proposition was rejected by the Directors. By the charter, they were invested with the exclusive authority of originating all new by-laws, and they were obstinately opposed to any change of the existing state of things. The *Fellows*, however, were determined on reform, and ultimately the directors agreed to lay a Case, together with a copy of the Charter, before the Attorney-General. He was requested to advise—"1st. Whether the Directors are bound to take into consideration the framing of a by-law which they think inconsistent with the charter, though a resolution for that purpose has been carried at a general meeting? 2ndly. Whether any by-law to deprive a Director of the privilege of being re-elected at an annual election will or will not be inconsistent with and repugnant to the charter?" The opinion of the Attorney-General was—1st. That the Directors were under no *legal* obligation to take into consideration a resolution of a general meeting to form it into a by-law, because the charter invested the Directors with the power of initiating any new by-laws. "But," he added, "though the Directors are not bound to receive such resolutions, they will consider how far it may be prudent to receive them, since the same majority that resolves may unite in electing Directors of the same opinions as themselves, especially in the case of resolutions that appear to be reasonable and proper. 2ndly. I am of opinion that such by-law as is proposed is not inconsistent with the charter, but is a regulation of the mode of elections, to prevent the whole power of the Society being engrossed by a part, and to leave a share of the direction in some small degree open to the community." Such was the opinion of the learned Attorney-General, Sir William de Grey. It is dated the 3rd of August, 1768. More than a month afterwards it was read at a meeting of the corporation, when a resolution was passed by the *Fellows* in favour of the enactment of a by-law, "That no more than sixteen of the present Directors be capable of being elected for the ensuing year,"—and calling upon the Directors to consider the same.

They did so, and passed the following amusing resolution, which shows that the twenty-four artists who then had the control of the chief public exhibition clung to power and rejected a most reasonable reform with the same obstinacy that the majority of the Royal Academician have since displayed. Their resolution was, "That as the making of a law to exclude the Directors from being chosen the succeeding year would be an attack on the freedom of elections, a dangerous innovation of the charter, and an ungrateful return to Directors for their trouble and care in the management of the business of the Society, we are clearly of opinion that no such law should pass; therefore we have rejected the same."

It will be seen that the Directors thus directly

ignored the wisdom and justice of the Attorney-General's opinion. They claimed to hold office *for life*, and openly set the Fellows at defiance. The result, as anticipated by Sir William de Grey, was that at the next annual election of officers of the corporation, on the 18th of October, 1768, the reform party amongst the Fellows being determined to infuse sufficient new blood into the direction for the purpose of commanding a majority in favour of the reforms demanded, elected eight of the old and sixteen new Directors. Within a month afterwards these eight of the old Directors resigned, and are stated to have co-operated with the sixteen who had been displaced. These events immediately preceded the establishment of the Royal Academy, and the conduct of the old Directors of the incorporated society in claiming to hold office *for life* affords a key to the remarkable and craftily-devised constitution of the Academy. Prior to the resignation of the eight old Directors it seems that they, and some of their ejected brethren, had been confederating for the purpose of forming a new society in accordance with their exclusive views. An accident is said to have afforded them the opportunity of putting their project in train for realization. One of the old Directors, Benjamin West, had to wait upon the King, to show him the sketch for a picture, at a time when the newspapers were noticing the dissensions in the incorporated society. The King, it appears, asked West the cause of these dissensions, and, upon hearing his reply, is reported to have said he would gladly patronize any association that might be found better calculated to improve the Arts.

The young King's unconstitutional tendencies, and his determination to extend the royal prerogative in defiance of the remonstrances of his people, had then become generally understood. His predilection for absolute power suited the objects of the confederates. The scheme for establishing the Royal Academy evinces a profound acquaintance with His Majesty's peculiar views on these subjects and great astuteness in its preparation. Admirably was it contrived to accord with the King's notions, and at the same time to secure the object which the confederates had in view of practically, and *for life*, obtaining a share in the control of the chief metropolitan Exhibition. Their project was to found a society limited in its numbers, and having its annual Exhibition and schools; such society, theoretically, to be subject to the absolute control of the King in all respects; while *practically*, especially with respect to the annual Exhibition, that absolute control would, *for life*, be exercised by the forty members of the proposed society, all of whom were in the first instance to be appointed by the King. Accordingly, it appears amongst the documents furnished to the Royal Academy Commissioners that, upon the 28th of November, 1768, a memorial, signed by Benjamin West and twenty-one other artists, was presented to the King, which contained the following important statements: "The two principal objects we have in view are the establishing a well-regulated school or academy of design, for the use of students in the Arts, and an annual Exhibition, open to all artists of distinguished merit, where they may offer their performances to public inspection, and acquire that degree of reputation and encouragement which they shall be deemed to deserve. We apprehend that the profits arising from the last of these institutions will fully answer all the expenses of the first; we even flatter ourselves they will be more than necessary for that purpose, and that we shall be enabled annually to distribute somewhat in useful charities. Your Majesty's avowed patronage and protection is therefore all that we at present humbly sue for; but should we be disappointed in our expectations, and find that the profits of the society are insufficient to defray its expenses, we humbly hope that your Majesty will not deem that expense ill applied, which may be found necessary to support so useful an institution."

The King is reported to have received the deputation who presented this memorial very graciously, and to have said "he considered the culture of the Arts as a *national* concern, and that the memorialists might depend upon his patronage and assistance in carrying their plan into execution; he desired that

their intentions might be more fully explained to him, and that it might be done in writing as soon as convenient." A sketch of the memorialists' plan was accordingly prepared, and presented to His Majesty on the 7th of December, "who perused the whole, was graciously pleased to signify his approbation, and directed that it might be drawn up in form in order to be signed by him." This is the Royal Academicians' version of the transaction. The affair seems to have been privately arranged between the King and a clique of the displaced old Directors of the incorporated society. We have been unable to find the slightest trace, either of the Attorney-General's opinion, to which we have called attention, having been shown or mentioned to the King, or the Directors of the incorporated society having been called upon by him to explain the cause of the dissensions which led to the displacement of the old Directors; or that any law officer or minister was consulted upon the occasion. But we do find it stated that the King "was particularly anxious that the whole design should be kept a profound secret, being apprehensive that it might be converted into some vehicle of political influence."

Upon the 10th of December, 1768, the King's signature was privately obtained to an extraordinary document called the "Instrument of Foundation" of the Royal Academy. It was not countersigned by any minister, nor was it enrolled.

By this instrument the King established the society by the name of "The Royal Academy of Arts." It was to consist of forty members, to be called Royal Academicians, who were to be artists by profession, "resident in Great Britain, and not members of any other society of artists established in London." It was "His Majesty's pleasure" that Benjamin West, and the other old Directors of the Incorporated Society, should be included in the list of Academicians, and he appointed them accordingly. For the government of the Academy, a President and eight other persons were to be annually elected, as a *Council*, which was to have the entire direction and management of all the business; and the seats in such Council were to go by succession to all members of the society. There were to be schools of design, &c. And the 17th article states that "there shall be an annual Exhibition of paintings, sculpture, and designs, which shall be open to all artists of distinguished merit; it shall continue open for the public one month, and be under the regulations expressed in the by-laws of the Society hereafter to be made. Of the net profits arising therefrom, 200. shall be given to indigent artists or their families, and the remainder shall be employed in the support of the institution." The accounts were to be finally audited by the Keeper of the Privy Purse, and, if the profits of the Society proved insufficient, "the deficiencies" were to be paid by the King. And by the 24th article, "If any member of the Society shall, by any means, become obnoxious, it may be put to the ballot, in the general assembly, whether he shall be expelled, and if there be found a majority for expulsion, he shall be expelled, provided His Majesty's permission be first obtained for that purpose."

This most remarkable "Instrument," which, in fact, *declares the Trusts* upon which the Royal Academy was founded, effectually accomplished the objects of its promoters. Nominally, the King was invested with despotic power over the members of the Society and its management; *practically*, the forty Academicians became *for life* invested with the professional fame and prospects of their brother artists; they obtained the control of the *Exhibition* and its revenue, as well as the newly-created honours of the profession, all the Academicians being severally appointed by "diploma" under the King's sign-manual, and thereby created Esquires.

The Incorporated Society at once appreciated their danger, as soon as the establishment of the Royal Academy became known, and petitioned the King for relief. The King's answer is stated to have been, "That the Society had His Majesty's protection; that he did not intend to encourage one set of men more than another; that, having extended his favour to the Society by Royal Charter, he had encouraged the new petitioners; that His

Majesty's intention was to patronize the Arts; that the Society might rest assured his royal favour should be equally extended to both; and that he should visit the Exhibitions as usual."

The result was inevitable. The Incorporated Society soon became ruined. The Exhibition of the Royal Academy was called by the King, "my Exhibition." Thenceforth it became the *national* Exhibition, and consequently attracted all the best artists to exhibit there, which, added to the constitution and management of the Academy, soon dried up the resources derived by the Incorporated Society from their Exhibitions.

Those who have paid any attention to the history of this country, about the time when the Royal Academy was founded, will probably not be much surprised at the above statement of the foundation of the Royal Academy, and that no voice was raised in Parliament to protect the Incorporated Society. The just and liberal constitution of that Society, according to the provisions we have stated from its Charter, was eminently adapted to the requirements of British artists, however large their numbers might become. That constitution was equally adapted to the peculiar spirit of liberty and independence, and those habits of self-government which are inherent amongst Englishmen. The destruction of such Society was therefore a lamentable event; and has ever since remained a cruel injustice to the great body of British artists. Granting the King all possible credit for acting with the best intentions in the matter, his foundation of the Royal Academy, under the circumstances above stated, affords a memorable example of the grievous injury which may be inflicted and long perpetrated by a sovereign of this country who has disregarded those constitutional rules and safeguards, the observance of which is equally important to the preservation of his own dignity and the protection of all classes of his subjects.

THE COMPASS IN IRON SHIPS.

Royal Observatory, Greenwich, March 5, 1863.

A printed account has been circulated of a lecture given by Mr. Archibald Smith at the Royal Institution, "On the Deviation of the Compass in Iron Ships." Two passages in this lecture, taken in conjunction, appear likely to introduce erroneous ideas on the history of this science, and I request your permission to correct them in the columns of the *Athenæum*.

The passages to which I refer are the following: Page 6. "About the year 1840, the British Admiralty, on the Report of a Committee..... adopted the system of having a standard compass..... and of having the deviations of that compass carefully observed," &c.

Page 7. "At the same time, the attention of Mr. Airy, the Astronomer Royal, was directed to the particular question of the deviation of the compass in iron ships. Mr. Airy proposed a mode of correcting the semicircular deviation by the application of magnets, and of correcting the quadrantal deviation by the application of soft iron cylinders," &c.

The inference which any reader must draw from these passages is, that Mr. Airy's work was certainly not anterior, and was probably posterior, to the work of the Admiralty Committee; and that the result of Mr. Airy's work was simply "to propose a mode of correcting," &c.

How stand the facts?

In the summer of 1833 I examined the Rainbow and the Ironsides. From these, I established, for the first time, the general laws: that there was a quadrantal deviation certainly produced by induction; that there was a transversal magnetic force certainly caused by magnetism of permanent character; that there was a longitudinal magnetic force, probably caused by a combination of induced and of permanent magnetisms, for the separation of which under appropriate circumstances rules were given; and that there was a loss of directive power caused by induction. The correctness of this theory was proved by computing, from the observations, the force of the permanent magnet and the circumstances of the mass of soft iron, which would produce antagonistic effects exactly equal to those mentioned, and by introducing those anta-

gonistic magnetism to the iron, and observing the effect.

The method of induction, for the present, is the best, but it is not yet correct, and it is not yet verified by the use of the magnet.

Lastly, of the ship on some occasion, the iron would not be either of a ship's time to a great number of results of these experiments.

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gonistic materials, and by showing that in observation the compass then was perfectly correct. Attention was called to the forces which are brought into action by the heeling of a ship, but that part of the theory was not verified. (The only additions which have been made to this theory, in twenty-seven years, are, a refinement of the theory of induction, by Mr. A. Smith, which does not alter a single letter of my results; and an important investigation by Mr. Smith on the heeling forces, which has not yet, I believe, been sufficiently verified.)

The theory being thus established, I devised a method of practically applying it without calculation, for the correction of a ship's disturbing force, by separating the magnetic force of permanent character into two parts, each of which could be corrected separately by a very easy tentative process, the quadrantal deviation being also corrected by an easy tentative process. And I pointed out the nature of the correcting apparatus (a vertical magnet) to be used for the heeling error. (The only additions which have been made to this corrective process are, screw-adjustments of the magnets, first proposed by myself; and Mr. Rundell's excellent introduction of a vertical iron bar to neutralize the effect of a sternpost, &c., when the compass is very near to it.)

Lastly, I suggested that, probably, the direction of the ship's permanent magnetism might depend on some position of the iron while under manipulation, that it might be expected that this magnetism would not be absolutely permanent in changes either of locality or of time, and that the state of a ship's magnetism ought to be examined from time to time, and registered. (Since that time, a great number of ships have been examined, and the results of the examinations have been, to support these suggestions in every particular.)

The whole of this work was printed in the First Part of the *Philosophical Transactions*, for 1839. Before that time, one of the ships had gone into southern latitudes and had returned, having her compasses correct all the time.

Two years after my investigations, the Admiralty Committee, to which Mr. A. Smith alludes, was appointed; and the result of their deliberations was simply to reject science of every kind, past and future, and, in fact, to treat the compass just as it might have been treated by Sebastian Cabot or Vasco di Gama. In the whole history of science, there has never been a step more decidedly retrograde than this.

Mr. Smith speaks of the safety of the navigation of the ships of the Royal Navy. Under any system which is directed to the object of correct steering, safety will be attained, provided that sufficient attention be given. The characteristic difference between one system and another will be in the ease of application. In this, there can be no comparison between the two systems. In the Committee's system, there must necessarily be a new examination at every change of latitude; in mine, it is not necessarily required. In the Committee's system, the examination is laborious; in mine, the labour of examination and correction is, perhaps, one-tenth of that on the Committee's system. In the Committee's system, the directive force in different bearings of the ship's head is variable; in mine, it is sensibly constant. In the Committee's system, the annoying use of numbers is always necessary; in mine, it is never necessary. These considerations, however, had no weight with the Committee of 1840.

About 1840, or 1841, or 1842, I conversed occasionally on these subjects with officers of the Royal Navy, reputed to stand very high in scientific attainments, as well as with Admiralty instructors in navigation of the very highest rank. Their opposition to the theory was sufficiently decided. Yet, not one of these had ever entered into the evidence for the theory, and not one of them appeared able to conceive that a ship could carry, in itself, any magnetism which would not vary with change of bearing and change of locality. I record this as a psychological curiosity.

As an instance of the confusion which still sometimes affects the most powerful minds, I will quote from Mr. Smith's lecture, page 7: "These

[deviations] are corrected by powerful magnets. The consequence is, that the slightest change in the magnetism of the ship produces a large error." The smallest consideration must convince Mr. Smith that the magnitude of the error produced is inversely as the directive force; and the directive force, in certain positions of the ship, may be much smaller with an uncorrected than with a corrected compass. I have known an instance, in which the effect of a change in the ship's magnetism was more than five times greater before the compass was corrected than it was after the compass was corrected. The error, it will be remarked, attaches in its full force to the use of a "Table of Deviations."

I have reason to think that the theoretical separation and laws of the magnetical forces of a ship, established in 1838, but so completely put out of sight in Mr. Smith's lecture, are now fully recognized by the official superintendents of compasses. And I anticipate a future more advantageous to the treatment of compasses than the past has been.

G. B. AIRY.

DISCOVERY OF ANGLO-SAXON MSS.

20, Beaumont Street, Oxford, March 6, 1866.

I send for your next number a short account of the discovery of some Anglo-Saxon and Gothic palimpsest MSS.

JOSH. BOSWORTH.

Dr. Reifferscheid, of Bonn, in his researches in the libraries of Italy for his new edition of the Latin Fathers, has made some discoveries of Anglo-Saxon and Gothic MSS. The *Allgemeine Zeitung* (Beilage) of the 1st of March states that in the Vatican Dr. Reifferscheid discovered, in a 'Codex Re scriptus,' eight leaves written in Anglo-Saxon. They contain fragments of King Alfred's version of 'Orosii Historia aduersus Paganos,' which Bosworth has translated in accordance with the two MSS. that are still extant in England. A new and third MS. is a very welcome discovery, and may be of very great importance in criticizing the text of this work of Alfred's, on account of the very strange forms of the proper names, which so frequently occur, as well as for the paragraphs on the geography of Europe, inserted by Alfred in the first chapter of the first book. A transcript of the 'Codex,' as far as it can be deciphered, must be considered most desirable for the interest of Anglo-Saxon studies, which have recently received such an impetus in Germany, chiefly through the literary exertions of Dr. Grein.

Some fragments of the Gothic version of St. Paul's Epistles, by Ulphilas, have also been discovered by Dr. Reifferscheid, in an Ambrosian MS. (s. 36, sup.) in the Monastery of Bobbio.

OUR WEEKLY GOSSIP.

THE completion of the new Literary Search Room, at the Public Record Office, has suggested to a number of scholars and writers the propriety of marking their sense of the eminent services rendered by Lord Romilly to literature, by placing a bust of his Lordship, with a commemoration tablet, in that room. A committee has been formed, consisting of the Marquis Camden, the Dean of St. Paul's, Mr. W. Hepworth Dixon, Mr. J. A. Froude, Mr. George Grote, Rev. Lambert Larking, Mr. Nicholls, Mr. H. Penfold, Mr. E. Smirke and Mr. W. J. Thoms. As the chief significance of this compliment lies in the fact of its being a recognition of literary service on the part of the Master of the Rolls, the subscriptions will be limited to men of letters. The subscription will be uniform, and limited to one guinea each person.

The President of the Royal Society will hold his first reception this evening, Saturday, at Burlington House.

At the meeting of the Royal Society, last week, the names of the candidates who offer themselves for election into the Society were read. The number is forty-five; out of which, following the usual practice, fifteen will be selected and recommended for election by the Council. Last year the total number was fifty-three. Is the diminution a sign that the stock on hand of eligible philosophers is nearly used up?

The Lalande prize of Astronomy, consisting of a gold medal, value 542 francs, was presented by the Institute of France, on the 5th instant, to Mr. Warren De La Rue, for his researches in astronomical photography.

If Prince Christian be naturalized and created an English peer, by the title of Duke of Kendal, on the occasion of his marriage with the Princess Helena, as is reported, the fact will be an additional link which connects Kendal with lucky foreigners and affairs of the heart. After Ivo de Taillebois, of the House of Anjou, came over with the Conqueror, he won the heart and lands of Lucy, sister of the Saxon Earls Edwin and Morcar, and thus obtained a portion of Lancashire and that part of Westmoreland called the "Barony of Kendal." The barony became extinct, from lack of male heirs, in 1334; but the last descendant of this ancient line, Emily Tailbois, aged eighteen, died, only three or four years ago, a pauper in Shrewsbury Workhouse. Henry the Fifth made his brother John Duke of Bedford and Earl of Kendal; and after John's death, the Crown created Henry Beaufort Duke of Somerset and Earl of Kendal. After Beaufort's death, Henry the Sixth conferred the title on a foreigner, John, son of Gaston de Foix, with whom it died. The first Duke of Kendal was Charles, the short-lived son of James Duke of York. George of Denmark, on his marriage with the Princess Anne, was named Duke of Cumberland and Earl of Kendal. With this foreigner the title expired; but George the Second created his German mistress, Von Schleuenberg, Duchess of Kendal, since whose death the title has lain dormant in the Crown.

We understand that Prof. Willis is likely to read a paper on the Architecture of Westminster Abbey at the forthcoming congress of the Archaeological Institute. A fourth section has been arranged for the discussion of Pre-historic Archaeology, with Sir John Lubbock as President.

Mr. George Scharf will commence his course of lectures on English Portraits on the 14th of April. They will be delivered on Saturdays, at the Royal Institution; and will form an important series of studies in connexion with the first Great Exhibition of Portraits.

Exeter is looking forward to the honour of receiving the British Association the year after next,—the claims of Dundee being considered as likely to carry the vote for 1867. A public meeting has been held in Exeter, and a committee formed to make all preliminary arrangements.

All the lines of Beauchamp, save one, are extinct or in abeyance. Beauchamp of Bedford, Beauchamp of Elmley, Beauchamp of Kyderminster, of Bletso, of Warwick, of St. Amand, of Bergavenny and of Hache, are not of living quality. One, however, survives, the Earls Beauchamp of Powyk, the sixth Earl of which line has just succeeded to the title, by the death of his brother. These Earls belong to the "old houses," for they are lineally descended, through a female, from Walter de Beauchamp, created Baron by Henry the First; and that Walter was of the family of the Beauchamps who landed with William, near Pevensey.

The Committee of the Botanical Congress to be held in May next, in conjunction with the International Horticultural Exhibition, and under the presidency of Prof. A. De Candolle, comprises, at present, the names of Prof. Babington, J. J. Bentall, Esq., Rev. M. J. Berkely, James Bateman, Esq., Prof. Daubeny, Charles Darwin, Esq., Dr. J. E. Gray, John Miers, Esq., T. Moore, Esq., Dr. Moore, Andrew Murray, Esq., Dr. Hogg, Dr. Prior, Dr. Wight, Dr. Welwitsch, and additional names are being received daily. We hear that several papers have been already promised, and that a large attendance of foreign botanists and horticulturists is expected. In consequence of the absence of Dr. Seemann in Central America, Dr. Maxwell Masters has undertaken the duties of Honorary Secretary to the Congress.

The Green Rooms are as able to furnish strange information as the spiritualists. Thence, we hear

SCIENCE

SOCIETIES.

ROYAL.—*March 1.*—General Sabine, President, in the chair.—The following paper was read, 'Researches on Acids of the Lactic Series. No. I. Synthesis of Acids of the Lactic Series,' by Dr. Frankland and Mr. B. F. Duppia.

GEOLICAL.—*Feb. 21.*—W. W. Smyth, Esq., President, in the chair.—Messrs. W. H. Corfield, H. Lee, H. S. Poole, A. Ramsay, jun., C. P. Serold, G. Suche and J. M. Wilson, were elected Fellows.—The following communications were read:—'On the Tertiary Mollusca of Jamaica,' by Mr. R. J. L. Guppy.—'On the Affinities of Platysomus, and allied Genera,' and 'Note on the Scales of Rhizodus, Owen,' by Dr. J. Young.

BRITISH ARCHEOLOGICAL ASSOCIATION.—*Feb. 28.*—Mr. G. Godwin in the chair.—Mr. F. Peck was elected a Member.—Mr. J. B. Greenshields sent for exhibition some articles brought by him from Egypt in 1847 and also some from Canada.—Mr. J. Davidson exhibited a *congious*, believed to be the standard *congious* (a measure of about two-thirds of a gallon) made by order of the Emperor Vespasian and placed in the Capitol at Rome.—The Rev. W. C. Lukis read a paper on 'Chambered Barrows in Brittany.'

ZOOLOGICAL.—*Feb. 27.*—Dr. J. E. Gray in the chair.—Mr. Slater called the attention of the meeting to a male Chilian Deer (*Cervus pudu*), recently presented to the Society's menagerie by Mr. C. Bath.—Dr. Gray exhibited and made remarks on a series of glass models of *Actiniae*, made in Dresden, which had been presented to the Trustees of the British Museum, by the Rev. R. Hudson.—Some notes on the habits of the American Prong-Buck (*Antilocapra Americana*), by Dr. C. A. Caulfield, were read.—Dr. J. E. Gray communicated a general revision of the genera of Phyllostomine or Leaf-nosed Bats, in continuation of former papers upon the arrangement of the Chiroptera.—Mr. A. G. Butler read a note on the species of Lepidopterous insects belonging to the genus *Brahmaea* of Walker.—Dr. W. Baird communicated descriptions of two new species of Phyllopodous Crustaceans from the collection of the British Museum.—Mr. P. L. Slater read a paper upon the genera and species of Caprimulgidae belonging to the New World.

CHEMICAL.—*March 1.*—Dr. A. W. Williamson in the chair.—The new Members elected were Prof. R. Bell, and Messrs. W. H. Corfield and G. W. Webster.—Prof. A. H. Church gave an account of 'Chemical Researches on New and Rare Cornish Minerals,' in which, after mentioning further details respecting melacorite, marmatite, and autunite, the author announced the discovery of a new species, for which he proposed the name of 'Woodwardite.'—Mr. J. Newlands read a paper, 'On the Law of Octaves, and the Causes of Numerical Relations among the Atomic Weights,' which was adversely criticized by Dr. Gladstone and Prof. G. C. Foster.—Prof. J. A. Wanklyn then described 'A new Method of forming Organo-Metallic Bodies,' which is founded upon the great affinity of mercury for the alkali-metals.—A short abstract of a paper, entitled 'Contributions to our Knowledge of the Chemical Action of Sunlight upon sensitive Photographic Papers,' by Mr. C. R. Wright, was read by the Secretary.—The Chairman read, for the second time, the programme relative to the election of officers for the ensuing year, adding the names of Dr. Attfield, Mr. C. Heisch, and Prof. Wanklyn, as Auditors.

INSTITUTION OF CIVIL ENGINEERS.—*March 6.*—Mr. J. Fowler, President, in the chair.—Twenty-five candidates were duly elected, including four Members, Messrs. H. Carlile, E. R. N. Druse, R. Hassard, and Mr. R. Morgan; and twenty-one Associates, Messrs. H. Anderson, C. O. Burge, E. C. Cracknell, W. Dempsey, H. E. Harwood,

D. M. Henderson, G. H. Hills, G. Knowles, J. Lean, J. C. Ledger, G. Leeman, M.P., S. H. Louttit, E. Martin, E. A. F. Mayer, H. Oakley, J. Robinson, T. H. Seacombe, G. Thornton, G. C. Trewby, W. Vawdrey and H. W. Wickes.

ROYAL INSTITUTION.—*Feb. 9.*—Sir H. Holland, Bart., President, in the chair.—'On the Deviations of the Compass in Iron Ships,' by Mr. A. Smith.

MARCH 5.—Sir H. Holland, Bart., President, in the chair.—C. J. H. Allen, G. A. Ames, J. B. Barry, E. L. Betts, Dr. J. Conolly, Mrs. Foote, J. P. Harrison, Mrs. Hopgood, J. M. Hunt, Sir J. Lacaita, Sir C. Nicholson, Bart., B. Nixon, J. B. Payne, J. Payne, Sir S. M. Petto, Bart., D. T. Robertson, P. Ralli, J. G. Stewart, D. C. Stiebel and W. C. Smith were elected Members. The following additions to 'The Donation Fund for the Promotion of Experimental Researches' were announced:—Capt. D. Galton, C. B., 10*l.*; H. Mackenzie, Esq. (3rd donation), 10*l. 10s.*; S. R. Solley, Esq. (4th annual donation), 20*l.*; A. Murray, Esq. (2nd donation), 5*l. 5s.*

SOCIETY OF ARTS.—*Feb. 26.*—'On Submarine Telegraphy' (Cantor Lecture), by Mr. Fleeming Jenkin.

Feb. 28.—W. Hawes, Esq., Chairman of Council, in the chair.—The Secretary read the Report on the Art Workmanship Prizes.

ANTHROPOLOGICAL.—*March 6.*—T. Bendyshe, Esq., V.P., in the chair.—The following new Members were elected:—Dr. F. Campbell, Messrs. J. Epstein, A. C. Fraser, H. Webster and Major H. C. G. Morris; *Local Secretaries*, Dr. J. H. Blount, Assam; Mr. H. Sewell, Real del Monte, Mexico.—The following papers were read:—'On the Orthographic Delineation of the Skull,' by Mr. A. Higgins; 'On the Iconography of the Skull,' by Mr. W. H. Wesley; 'On certain supposed Simious Skulls, Ancient and Modern, with reference to a Skull from Louth in Ireland,' by Mr. C. Carter Blake; 'On a new Goniometer, for the Measurement of the Facial Triangle,' by Dr. P. Broca.

MEETINGS FOR THE ENSUING WEEK.

MON.—Architects, 8.
—Geographical, 8.
TUES.—Royal Institution, 3.—'Non-Metallic Elements,' Prof. Frankland.
—Soc. of Arts, 8.—'Analysis of Chronological List of Manchu,' Mr. Winram.
—Photographic, 8.
—Ethnological, 8.—'True Assumption of Bronze Weapons,' Sir J. Lubbock and Mr. F. Lubbock; 'Adaptation of Race-Man,' Rev. W. Farrar.
—Engineers, 8.
—Zoological, 8.—'Microtachys laniger,' Mr. St. G. Mivart; 'Minor Characters of Species of Mammals,' Mr. Mivart.
WED.—Microscopical, 8.
—Society of Arts, 8.—'Visible Speech,' Mr. Bell.
—Archaeological Association, 8.—'The Congius of Vespaianus'—'Progress of Archaeology,' Mr. Wright.
THURS.—Royal Institution, 3.—'Non-Metallic Elements,' Prof. Frankland.
—Statistical, 4.—'Anniversary.
—Numismatic, 7.
—Linnean, 8.
—Chemical, 8.
—Antislavery, 8.
—Royal, 8.
FRI.—Royal Institution, 8.—'Existence of an Ethereal Medium,' Mr. B. Stewart.
SAT.—Royal Institution, 3.—'Structural and Systematic Botany,' Rev. G. Henslow.

FINE ARTS

The Holy Bible. With Illustrations by M. G. Doré. (Cassell, Petter & Galpin.)

The Fairy Realm: a Collection of Favourite Old Tales. Illustrated by M. G. Doré. (Ward, Lock & Tyler.)

A Dozen Specimens of Gustave Doré. (Beeton.) A specimen Part of the English re-issue of Messrs. Cassell, Petter & Galpin's *Holy Bible*, with the illustrations of M. G. Doré, is before us, and contains four plates; from three of which we should not like to say what ought to be the artistic welcome to the publication, as a whole, in this country. That ideal head of Christ which obtains with so many French painters, and was illustrated by the practice of Delaroche, is adopted here, and will by no means please Englishmen, who have a totally different

conception of the character of the Saviour from that which this pictorial type suggests. We say this with reference to the designs styled 'The Betrayal of Christ'—which is commonplace—and 'Jesus healing the Sick,' which reminds us of the late M. Horace Vernet's military style. It is, nevertheless, the design of an able man. 'The Judgment of Solomon' exhibits the theatrical vices of a large portion of the French school of artists; the figures pose themselves, and make attitudes in that extraordinary manner which is characteristic of the class in question.

On the other hand, where the peculiar genius of M. G. Doré is evoked to deal with what may be called a spectacular subject, among the four to which our present remarks are confined, he is most happy. This design illustrates the arrival of the Ark from the Philistine city of Ashdod at the Levites' valley, Beth-Shemesh. The people were reaping their corn in the level fields, when suddenly the two milch-kine drew the car that bore the Ark into sight upon the ridge of the hill that bounded the valley of the chosen people:—“And they of Beth-Shemesh were reaping their wheat-harvest in the valley: and they lifted up their eyes and saw the Ark, and rejoiced to see it.” The dark figures of the kine and their charge stand solid on the hill, and behind them is a radiance, which may be the sun's, spreading far and casting shadows before it, so that the reapers seem in twilight; while the tall groups of camels and their riders, and the lofty palm-trees that skirt the road that goes by the field, loom gigantic in the sudden haze which the splendour has produced. The light shimmers upon the rippling corn in the half-reaped field, glints upon distant weapons, flashes from the sickles, and rouses the labourers, men and women, some of whom shade their eyes, to welcome the Ark of God. In this manner, the story is told with intense dramatic force, with perfect probability and without affectation. M. Doré's mannerisms are not offensive here; his violence, coarseness of conception, and that limited range of invention which, since the appearance of his best works, has pronounced itself strongly, are not made obvious.

We call M. Doré's best works the *Contes Drolatiques* and others of the grotesque class. As a grotesque designer, he has no living rival, and few equals in former times: with his "Dante" he seems to have discovered his Rubicon. The "Bible" declares his weakness even more than it evinces his strength. Of the former, so much is apparent that one actually hesitates to believe that his hitherto wonderful genius, prolific as it is, can have produced the stagey or spasmodic pictures which are so rife in the New Testament, as illustrated by him. Of the latter, there are many designs which would honour the greatest names,—so epic are they, so wealthy in imagination, so thoroughly original. Nevertheless, we believe his progress is of the downward order in this enormous work. Despite the mass of poetic conceptions, the splendid fortune which is secured to him by the most apt and skillful wood-engravers, here for the first time are signs of exhaustion, of triviality, even of meanness, and vulgarity without strength. To our knowledge, vulgarity has not been uncommon in his designs hitherto, but never before without strength enough to conquer our applause.

Having long ago reviewed the greater part, if not the whole, of the illustrations which the second book on our list contains (*Athenæum*, No. 1783), that is, when they appeared in the magnificent edition of 'Les Contes de Perrault' (Paris, Hetzel), it will not now be needful for

us to do more than notify their re-appearance in the present form, with metrical versions, by Mr. Tom Hood, of the famous children's stories. The re-issue comprises 'The Sleeping Beauty,' 'Little Red Riding Hood,' 'Puss in Boots,' 'Cinderella' and 'Hop o' my Thumb.' The juvenile world should welcome with acclamations the re-appearance of these admirable designs, and lament as loudly that the whole of the original engravings are not offered to them.

The 'Dozen Specimens' are chosen, according to no rule that we can discover, from 'Dante,' 'Les Contes de Perrault' and 'Capitaine Castagnette,' as illustrated by M. G. Doré; four examples from each source. Those which the last-named book contains are least familiar to English readers, though originally published in 1862.

FINE-ART GOSSIP.

A curious example of mismanagement has lately presented itself in the Royal Gallery at Westminster. Sir C. Barry designed with a great deal of care the niches which were destined to receive the statues intended to decorate that apartment, and, of course, considered the proportion they bore to the room. By some astonishing oversight, the statues for the niches in question have been commissioned and partially executed by the sculptors on such a scale as precludes their admission to the niches prepared for them. The result of this blunder is that one of the best considered parts of the architect's work is being destroyed by hacking from the wall, and others must follow. The warning which presents itself to the eyes of all men of taste in St. Stephen's Hall, where the colossal statues not only dwarf the human passers by in the most ludicrous manner, but injure the proportions and effect of a handsome chamber, has been, it seems, thrown away.

Mr. Woolner has been invited by the Department of Science and Art to execute a bust of the late Capt. Fowke, to be placed in the South Kensington Museum.—Mr. Woolner will contribute a bust of Mr. Carlyle, which has been recently finished, to the next Exhibition of the Royal Scottish Academy, Edinburgh. The late election of Mr. Carlyle as Rector of the University of the Northern metropolis gives unusual interest to the work in question, and the fact of its intended exhibition. Mr. Woolner is fortunate in being commissioned to commemorate in marble so many of the able men of this time.

On Monday evening the Council of the Institute of British Architects withdrew, at his special request, the nomination of Mr. Butterfield for the gold medal of the year, and put forward Mr. Digby Wyatt in his place; to the latter the honour was unanimously voted.

The Market Cross at Edinburgh is in course of restoration, on the north side of St. Giles's.

A Commission, which, curiously enough, comprises no artists, has been appointed to inquire into the cracking and gradual destruction of some among the pictures at the Kensington Museum. The gentlemen named are Professors Graham and Tyndall, Doctors Percy and Frankland, Lieut.-Col. Scott and Capt. Donelly.

Messrs. Wadmore and Baker, architects engaged on the restoration of the church of St. Helen, Bishopsgate, London, have stated that an intention exists of scraping the monuments in that church, adding, "We are fully alive to the necessity of preserving the integrity of the antiquities; it has been thought desirable to remove the coatings of dirt and grease, which are being carefully washed off, in order that the original material and workmanship may fairly be exhibited."

The Winter Exhibition of the Society of Painters in Water Colours will close on Saturday next, the 17th inst.

Messrs. Christie, Manson & Woods sold, on the 2nd and 3rd inst., the following water-colour drawings of interest: Turner, 1795, A Welsh Bridge, 27l. (Col.),—S. Prout, View in Dresden, 50l. (Worrell),—J. H. Mole, Studland Heath, 32l. (Murphy),—M. E. Lundgren, An Interior, with two oriental

figures, 34l. (Boyd),—W. L. Leitch, An Italian View, 45l. (Vokins),—Mr. F. S. Cooper, Two Cows and Sheep, 33l. (Rich),—Same, Six Sheep, 44l. (Maclean),—S. Prout, Side of the Cathedral, Rouen, 50l. (Ensom),—W. Hunt, Purple and White Grapes, 71l. (Col.),—Mr. B. Foster, A Still Pool, 44l. (Clay),—C. Fielding, A View of Ben Lomond and Loch Lomond, 168l. (Agnew),—Same, Loch Leven Mountains, 44l. (E. White),—G. Barrett, A Waggon and Horses on a Road, 37l. (Vokins),—J. F. Robson, A Lake Scene in Cumberland, 43l. (Agnew),—Same, A Scotch Lake Scene, 26l. (Wagner),—G. Barrett, Morning, 42l. (Grundy),—Same, Morning, View in North Wales, 89l. (Agnew),—Same, Evening, a Landscape, with ruins, cattle, companion to the last, 105l. (Vokins),—Mr. E. Duncan, A View in Windsor Forest, 44l. (Anderson),—Mr. S. Read, Interior of the Church of St. Gomer, Lierie, 78l. (Musgrave),—W. Hunt, A Pumpkin, Cut Melon, Plums, &c., 62l. (same),—Mr. B. Foster, A Lane Scene, near Dorking, 105l. (R. Smith),—Mr. E. Duncan, The Rainbow, 189l. (Vokins),—Mlle. R. Bonheur, Oxen in a Landscape, 105l. (Browning),—M. L. Hage, Antwerp Cathedral, 50l. (Vokins),—Mr. B. Foster, On the River Wye, 79l. (Maclean),—Mr. E. Duncan, Brading, Isle of Wight, 85l. (Page),—Mr. F. Goodall, A Street Scene in Cairo, 387l. (Adams),—S. Prout, On the Scheldt, 316l. (G. White),—Mr. B. Foster, A Landscape, with cows and water, 79l. (Gurney),—Same, Shelling Peas, 72l. (Ensom),—Turner, Conway Castle, early, 39l. (Bourne),—Mr. C. Werner, Entrance to the Church of the Holy Sepulchre, 62l. (Adams),—Mr. B. Foster, A Scene in the Fir Woods, 159l. (Herbert),—W. Hunt, Shell, Nut and Holly Branch, 38l. (E. White),—Dead Wood Pigeons, 44l. (Vokins),—Grapes and Pomegranates, 115l. (Vokins),—S. Prout, Porch of a Cathedral, 210l. (Worrell),—Mr. E. Duncan, Shrimp Boats, 278l. (Agnew),—C. Fielding, The Trosachs, 79l. (Ensom),—Mr. F. W. Topham, Loitering, 273l. (Norman),—Homewards, 273l. (same),—Turner, St. Michael's Mount, 'England and Wales,' one of the best as well as most famous works of the painter, 299l. (Tooth),—C. Fielding, Cader Idris, 33 inches by 24 inches, 203l. (Agnew),—Mr. J. Gilbert, Cromwell in Battle, 324l. (Addington),—Mr. E. Duncan, The Last Men from the Wreck, 525l. (Vokins),—Mr. L. Hage, Interior, 63l. (Browning),—Mr. J. Holland, View of Venice, 108l. (Col.),—Mr. E. Duncan, View of Gillingham, 304l. (Maclean),—Mlle. R. Bonheur, Oxen at Pasture, 59l. (Casella),—Mr. E. Duncan, The Bass Rock, 69l. (Maclean),—W. Hunt, The Gamekeeper, 77l. (R. Smith),—C. Fielding, A View in Wales, 267l. (Norman).

MUSIC AND THE DRAMA

TO-NIGHT, March 10, ENGLISH CONCERT, ST. JAMES'S HALL.—Miss Berry Greening's 'Singers' of 'People's Saturday Night' National Concert. Best of the German will play Selections from Satahna, Robin Hood, Lurline, Hilda Waltz, Mabel Galop. Miss Berry Greening will sing 'I dream that I dwell in Marble Halls,' 'Our Own Fireside,' and, by decree, 'Will you Love me then as now?' For further details see large Bills.—Admission to all parts except the Balcony, 1s.

Grand Mass in E flat—[Grosse Messe, &c.] By Franz Schubert. (Leipzig, Winterthur; London, Ewer & Co.)

Of the half dozen Masses, which only form a part of the heap of Schubert's "full" compositions, the one before us, entitled "grand," is probably the richest and the most elaborate; seeing that it has been the first selected for publication. In any event, it is a noble work, rich in ideas; and if, in certain portions, prolix and disproportionate, in others rising to the highest heights which musical imagination has, of late years, reached. Palestrina may be said to have exhausted the vague, unaccompanied choral Mass. After the remarkable work of Sebastian Bach—the services of Haydn (sometimes too cheerful) and of Mozart (often times too commonplace) have been discussed and dismissed, there remain those by Hummel, which are careful and pleasing *school works*; Beethoven's two Masses (the one in C major having a truth, grandeur and musical beauty in the setting of the text, which have never been duly admitted); M. Gounod's *Cecilian Mass*, a masterpiece of its

kind and country; and this work, which is not to be followed in perusal without the deepest interest, and not without hope that its choral and orchestral execution (under the hand of a competent conductor) might develop into beauties certain points which strike the pianoforte reader as crudities, or amplified platitudes.

There can be no question, however, that the 'Kyrie' (in E flat, *tempo*) is one of those movements which arrest the ear and the heart at its very first notes. The chords of the wind instruments, supported by broken pulsation of the bass stringed ones, with their simple yet not trite modulations, are admirable and grave, as preamble to the entrance of the voices. Throughout the whole of this service Schubert's habit of breaking the *cantilena* by short symphonic phrases or echoes, is to be observed; but in the 'Kyrie' the peculiarity is not carried to excess. The long *crescendo* (pp. 7 to 10) on the phrase 'Christe,' leading back to the original theme, is vigorous, if even some of the progressions be denounced as too licentious. The *coda* which closes this first hymn is as melodious, new, and withal unforced, as anything of the kind which could be cited.

The second hymn, or "Gloria" (in B flat), is treated more strangely. An unaccompanied vocal start is followed by a vehement orchestral phrase, not without grandeur, but so incoherently breaking away into a third phrase of entirely different character, that every unity is lost. The movement 'Domine Deus' contains an example of the use of unisons in conjunction with broken rhythms, which, in performance, might prove more ingenious than effective. In the third hymn, or 'Credo' (E flat, common time), the opening is devout and mysterious, with one of those sudden instrumental bursts by aid of which Schubert often (too often) helped himself on his way in his vocal compositions, thereby interrupting the flow of the *cantilena*; but the beginning of the movement is, nevertheless, arresting and solemn. The 'Et Incarnatus,' for a soprano, two tenor voices, and chorus, is a masterpiece. The melody is worthy of the meliologist of the 'Ave Maria,' the singers are beautifully grouped, and the chorus, 'Crucifixus,' has an intense depth of expression, which gives an admirable relief to the first clause, and an almost celestial beauty to its resumption. The remainder of the hymn (including the inevitable final fugue) is more mechanical. The opening of the 'Sanctus' (in E flat, common *tempo*) has grandeur, but the modulations of the second and third bars are tormented, and must offer great difficulties to the choristers. The 'Benedictus' (in A flat, common *tempo*) is based on a lovely and suave melody, passed from part to part, and with a flowing second subject; the whole more becomingly written for the voices than was always the practice with Schubert. The 'Agnus,' (in C minor, *tempo*) begins in a disturbed humour, and with less nature than most of the other movements. The 'Dona,' in which the orchestra echoes the voices, according to Schubert's favourite (yet interrupting) fashion, is on a sweet and flowing theme, and brings the Mass to a noble close.

Too strongly a work so rich in thought, and so peculiar as a specimen of style, cannot be recommended in days so arid of invention as are ours. We ought to be able to hear it somehow and somewhere; but Echo answers "Where?" Perhaps Mr. Halle will take it, or part of it, in hand. A selection, if not the entire Mass, would, we are satisfied, repay any amount of labour: aware, the while, that all service-music suffers severe loss when transferred from the church to the concert-room.

ST. JAMES'S.—The trial of the talents of the company in the production of 'The School for Scandal' has proved so satisfactory that the management have ventured on the production of 'She Stoops to Conquer,' which has also received much encouragement from a fashionable audience. In the case there is much that is new, and something that is surprising. For instance, who expected to see Mr. Walter Lacy in *Tony Lumpkin*? We can imagine, however, the translation that he would accomplish, and how the rude young squire would be transformed into a humorous and some-

what shrewd of a practical Lacy has, in conception, and that recommends Miss Her adopt a six-year-old success part of the barnyard it was the function that real shrewdness, as the same Mrs. Harriet spectably

STANDS times such stimulants new play title of ' in which old Surrey another patriot, the walls of purpose under the defeat the and the many of liberties which the The action very shade incidents clever, a various parts Thorne the structure an efficient domestic cinctly d The piece with an by Mr. beauty. paid great

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what shrewd country gentleman, conceitedly fond of a practical jest. Such is the notion which Mr. Lacy has, in fact, substituted for Goldsmith's conception, and which he carries through with a dash that reconciles the audience to the assumption. Miss Herbert, as *Miss Hardcastle*, had also to adopt a similar plan, though perhaps she was not so successful in the result, which deprived the part of the contrast between the fine lady and the maid intended by the author. Miss Herbert was the former in both capacities, and left the distinction to be suggested by the costume, rather than realized in the deportment. Mr. Frank Matthews, as old *Hardcastle*, was more in place; and the same may be said of Mrs. F. Matthews, as *Mr. Hardcastle*. The other characters were respectively filled.

STANDARD.—Mr. Creswick's engagement continues successful, but, it would appear, requires the stimulant of apparent novelty. Accordingly, a new play was announced for Saturday, under the title of 'The Patriot Spy.' It proved to be a drama in which Mr. Creswick had some success at the old Surrey, but which was then acted under another name. The hero is, in fact, the Belgian patriot, *Robert Arvelde*, who was killed under the walls of Ghent, but who is here revived, for the purpose of acting patriotically the part of a spy, under the name of *Count Vargas*, in order to defeat the tyrannous machinations of *King Philip* and the *Duke of Alva*. Such an idea is open to many objections, and assumes a right to take liberties with great reputations on the stage for which there is no warrant whatever in history. The action, with such a basis, is necessarily of a very shadowy kind, and, indeed, is so ultra-romantic that the audience fail to perceive any reality in the incidents. Some of these, however, are decidedly clever, and were effectively represented by the various performers. Mr. Creswick and Miss Sarah Thorne exerted themselves to the utmost, and the structure of the play enables them to rise to an efficient climax in the later scenes. A fair effort is made to invest the patriot sentiment with domestic expression; but the relations are not sufficiently distinct to impress the audience very strongly. The piece, however, has been placed on the boards with an abundance of accessories, and the scenery by Mr. Richard Douglass is remarkable for its beauty. It was witnessed by a large audience, who paid great attention to the performance, and freely applauded the more salient points of the dialogue.

SADLER'S WELLS.—The tragedy of 'Ingomar' and the comedy of 'The Wonder' were produced on Monday to an overflowing audience, the occasion being for the benefit of Miss Marriott, the directress of this theatre. Mr. James Bennett supported the part of the barbarian chief of the Alemanni, and further confirmed us in the good opinion which we expressed of his acting talents on his former visit to this stage. Miss Marriott's *Parthenia* is a pleasing representation of the Greek heroine who has the task of moulding the manners of the generous savage. 'The Wonder' was fairly performed, Miss Marriott and Miss Leigh, as *Donna Violante* and *Donna Isabella*, filling the respective characters admirably. *Flora*, by Miss Minnie Davis, and *Lissardo*, by Mr. John Rouse, were adequately sustained. It is not often that comedy at this house is successful; but we think that, on its repetition, 'The Wonder' will prove a favourite with the general public.

DRURY LANE.—The tragedy of 'Richelieu' and the play of 'The Merchant of Venice' have been performed during the week; Mr. Phelps supporting the characters of the *Cardinal* and *Shylock*. The house has been well attended.

MUSICAL AND DRAMATIC GOSSIP.

It would be only abusing patience to state anew our convictions as to the amount of value belonging to Schumann's ambitious compositions, and our impression that nothing but circumstances of dearth or decay will account for their acceptance. Years ago, the strenuous interest

taken by Madame Lind-Goldschmidt in the 'Parade' *Cantata*, on its performance at Düsseldorf, and on its introduction into the Philharmonic orchestra, failed to reconcile us to what seems to us (one number excepted) so poor in beauty, and so false in taste and feeling. Those who can give reasons to themselves for their likings and dislikings are not likely to change, either with further intercourse, or because the taste of the time veers from the love of clearness, symmetry and rich fancy, to endurance of platitude, crudity and deformity. Such being our confession of faith, it will suffice in place of repeating analysis or judgment on the *Cantata* produced at Monday's Philharmonic Concert. The performance was but slack and coarse.

From the late advertisements and records of meetings of companies, it may be gathered that the Royal English Opera has been even less successful than any preceding attempt of the kind,—and this in spite of the capital *mise en scène* of 'Hellevery,'—and this in spite of the one-legged dancer, poor Donato!—and this in spite of 'L'Africaine,' and, among other works that ran, 'Christmas Eve.' Whether a new attempt will be made at Drury Lane or not, a few old facts, attested by experience, may not be unworthy of re-statement. We hold that (as our resources stand) grand opera in English is next to impossible. In Paris, the theatre devoted to it lives on at a loss, met by a liberal government grant; about every fifth work produced there gaining a real success. And seeing that grand opera means production of serious dramatic works, and that since the departure of Miss Kemble we have not had a capable dramatic female vocalist (no offence to scores of well-trained voices and agreeable talents), the perpetual flight "at such high game" is very much like that flight "on waxen wings," of which every reader of Lemprière's Dictionary is cognizant.

All this while music grows and grows. As an instance, the vitality of the Birmingham Festival shows itself in nothing more distinctly than in the creation of suburban musical societies which cluster round the town; societies able and willing to deal with works of length and pretension. At one of these Dr. Bennett's 'May Queen' is to be produced as an Easter offering.

The last Oratorio of the *Sacred Harmonic Society* was 'The Creation'; the singers announced were Miss Edmonds, Mr. Cummings and Mr. Santley. The next is to be 'The Messiah,' as usual, for Lent. This becomes too mechanical (let the execution be what it may) to pass without a protest, as strong as admiration and sympathy can make it.—Meanwhile, Mr. Halle's revival of 'Jephtha,' in Manchester, was announced for his last concert; but postponed, owing to the continued hoarseness of Mr. Sims Reeves. Mr. Halle's admirable series of concerts has been more successful this year than ever; and the estimation in which they and he are held may be proved by the fact, that the other day, without any preliminary notice, the members of his band presented him with a magnificent collection of scores and orchestral parts, amounting to the nucleus of a conductor's library. Never was testimonial better merited.

A complimentary theatrical and musical performance is about to be given for our clever *buffo*, Mr. H. Corri, who has for some time been withdrawn from his profession by ill-health. The day and hour of Herr Molique's concert have been changed to Monday evening, April 30. The City of London Industrial Exhibition opened on Tuesday last, at Guildhall, with a concert conducted by Mr. Benedict.

The lady who announces herself alternately as Miss Berry, and Miss Berry Greening, is, we perceive, about to give a series of promenade concerts. Would not the time and the energy of one so young in her profession be more discreetly devoted to study than to speculation? What says the wise old motto?—"Be bold—be not too bold."

A new society, called "The Schubert Society," is added, by advertisement, to the list of our London associations.

'La Juive' has been revived at the Grand Opéra, for Mdlle. Mauduit, who is commended highly as

a possible successor to Mdlle. Falcon. The revival of 'Don Giovanni' at the Italian Opera has been obviously a failure. The theatre is no longer in case to produce that work, which bears mediocre execution worse than any almost in the repertory.

Madame Lucca is said to have "signed" for an engagement at Madrid during the month of April.

The following gossip from North Germany comes from a sure hand: "I wish you could have been here" (at Breslau) "the other evening, when the first opera of a young Silesian nobleman, Count Hochberg Fürstenstein, was given,—this being, 'Claudina von Villa Bella,' by Goethe (the dialogue having been condensed and re-made by Herr Adami). The opera has thrice been set;—first by Reichardt, Goethe's friend; secondly, as a grand romantic opera, by Dr. Frederic Vettin, of Berlin; thirdly, as above, Count Hochberg's music shows more affinity with Mozart's simple forms, than originality of fancy. Taken singly, the pieces are not unpleasing; the instrumentation is sometimes agreeable and insinuating. * * The opera had been performed already, two years ago, at Schwerin, with the late Mdlle. de Ahna (you made a mistake in writing her name D'Ahna) in the principal part. * * The score has been splendidly published at Berlin, and its wealthy composer is busy on another opera." A detail and stricture or two omitted go to prove that this 'Claudina' can only take amateur—which is not *brevet*—rank among musical dramas, and that it is another of the family to which the operas of the late Lord Westmoreland, the Duke of Saxe-Coburg, and the Prince Poniatowski belong;—a family of works which get a hearing owing to the rank and position of their authors, and not by intrinsic fancy or acquired science. Want of character and feature pervades the tribe. "I heard," continues our accomplished Correspondent, "Mdlle. Orgeni here the other day, in a concert of our *Orchester-Verein*, and was charmed with her in the highest degree. She seems to me happily to combine the styles of Sontag and Madame Lind-Goldschmidt, without having the clear and smiling voice of the one, or the original hevenliness of the other, but almost reaching both in brilliant execution and depth of feeling. She sang *Jessonda's* first great air, *Violetta's*, from 'La Traviata,' an air from Handel's 'Exio,' and three German songs—[a tolerably wide repertory, this],—with equal perfection. Her pronunciation of Italian is better than of German. I think she would draw your English public; though her voice is not a strong one."

Returning for a moment to the question of amateur composition, we may mention that a French lady, the Baroness de Maistre, has finished a grand opera, on no less ambitious a subject than 'Sardanapalus,' and that another setting of the same drama, by M. de Jonciers, whose 'Hamlet' music was produced a year or two ago at Paris, is in M. Carvalho's hands. It has been also treated by the Abbé Liszt, but his opera has never seen the light.

MISCELLANEA

The Arundel Society.—A special general meeting of the members of this Society took place on Wednesday, the 28th ult., at its rooms, 24, Old Bond Street, to consider a scheme for enlarging the basis of the Society's operations.—A. H. Layard, Esq., M.P., a member of the Council, was called to the chair.—The Chairman, in opening the proceedings, congratulated the members on the prosperous state of the Society. This meeting was called for the purpose of obtaining power to admit members who, under the existing rules, could not enjoy the privileges of subscribers. The number of subscribers was limited to 1,500, and there were now 330 associates waiting to fill the vacancies that might occur by death, resignation, or default in the list. On revising the list in January it was found there was a slight excess in the limit of 1,500; there was, therefore, no hope that any associates could be admitted for two years. In the meanwhile these associates were increasing at the rate of two hundred per annum. Under these circumstances the Council now proposed a scheme for enlarging the basis of the society's operations, and extending the advantages of subscription to a

new class of members. The Council did not propose to multiply the copies of the Society's works, but to issue more subjects. It is proposed to form two classes of annual subscribers, and to issue two sets of annual publications, the same in character, but distinct in subject. All the associates now on the books will be invited to join the new class, but they will still succeed in order of priority to the old or first class. The present subscribers will be invited to join the new class, so that by paying 27. 2s. per annum they would have two sets of annual publications—one in the spring, and the other in the autumn.—The Secretary having read the details of the proposed scheme, Sir Edmund Head, Bart., proposed, "That this meeting approves of the proposed scheme for enlarging the basis of the Society's operations, and extending the advantages of subscription to new class of members."—C. J. Du Pré, Esq., M. P., seconded the resolution.—After remarks by Messrs. Atkinson, Tebbs, and Burton, the resolution was put to the meeting, and carried unanimously.—Edmund Oldfield, Esq., the Treasurer of the Society, having explained the positive advantages offered in the new scheme to each subscriber and associate, proposed—"That the Council is hereby authorized to revise the existing rules of the Society, in accordance with the scheme approved by the preceding resolution, and that the rules so revised be submitted for final adoption at the Annual General Meeting to be held in the ensuing spring."—L. Tucker, Esq., seconded the resolution, which was carried unanimously. John Stephens, Esq. proposed—"That copies of the revised rules be printed and circulated among the members before the annual meeting."—A. Aspland, Esq., seconded the resolution, which was carried.

Rain and Rivers.—Under this heading Mr. Baily, in the *Athenæum*, differs with my letter under the same heading. I think, however, that he *agrees* with my letter, and still more with my book which bears that title. I suppose, from his letter, that he has not read the book. It is, indeed, out of print. But as soon as I can get a new edition through the press, I hope that he will allow me the honour to send him a copy. *He agrees with me that Darwinism and the "development" theory are " untenable to their full extent."* And *I quite agree with him* that "during the deposit of the Eocene strata, land animals were abundant," and that "the same laws which were in operation from the earliest period have been continued up to the present day." All this is what I contend for. He quotes the "numerous instances" where *land* life has been found in *sea* deposits. He goes as low down as the Triassic beds. I go still lower down, to the Permian beds, for these exceptions. In Chapter XIII. headed, "Man may have existed in the Silurian period," I have printed, "In the Permian strata the footmarks of numerous species of birds have been found. Imagine the chances against these footmarks being *preserved*! and imagine the chances against their being afterwards *discovered*! One species is supposed to have been double the size of our largest bird, the ostrich. Yet no other traces of any bird are found in the Permian or in any strata between them and the chalk, where bones of birds are first discovered. Will any one conclude that birds became extinct and did not exist on earth between the Permian and Cretaceous periods, on the negative evidence that no traces of them are found? Why then, on this negative evidence, conclude that birds did not exist before the Permian period, even in the Silurian? The largest land quadrupeds, nay, man himself, might have existed in the Silurian period *for aught we know geologically.*" A most marvellous chance (as Playfair might say, "infinity to unity") has smashed the negative argument in the case of birds (*waders* who *live* on the shore), and has proved that they existed for millions of ages before the Cretaceous period. Yet we still hold to this negative argument touching all other land existences. "We must have stumbled on" (!) their remains, says Mr. Baily.

GEORGE GREENWOOD, Colonel.
Brookwood Park, Alresford, March 3, 1866.

TO CORRESPONDENTS.—B. L.—J. P.—C. S.—J. W.—J. G.—A. C.—received.

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